SCOTTISH BAPTIST MAGAZINE.

Concerning our Circulation.

By the Editor.

IN appealing to our readers to help us to enlarge the circulation of our Magazine during this New Year, we feel that we are only asking them to help in a work that is theirs as well as ours. The importance of making known Baptist principles and of fostering Baptist sentiments can scarcely be over-estimated. We have intelligently cherished convictions, and it is our duty unfalteringly to follow and proclaim the Saviour's revealed commands. As one of many means to this end, THE SCOTTISH BAPTIST MAGAZINE may fairly claim support from the Baptists of Scotland. It is the only Baptist periodical in Scotland, and affords the only medium of thorough intercommunication between the Churches. In its pages will be found reports of the varied work of our churches, and the best thoughts of our best thinkers and preachers.

Happily, a growing tendency has been evinced of late years to make our principles known, and a greater desire is now being manifested for clear views of our principles, than has at any previous time been shown. The anomaly of Baptists not members of Baptist Churches, or of Baptist homes in which no denominational periodical is taken, is now rarely found. Still this spirit must be yet more fostered if the growth of our denomination is to be what we would wish it to be; and nothing is more calculated to render essential aid, in this respect, than a Magazine with a circulation and influence that enable it to speak with effect.

It is hoped that the knowledge gained during the past year of our work in regard to the wants and wishes of those for whom the Magazine is intended will enable us to make it increasingly attractive and useful this year.

A few new features have been introduced.

The papers from the Mission House on the work our Missionary Society is doing should awaken interest.

The page of Temperance Notes will be welcome to many persons.

The extracts on Baptist Principles are sure to be helpful.

To render the Magazine attractive to the young Short Stories will be inserted so that our young friends may find pleasant reading in its pages, and be won gradually to a deep interest in Christian truths and Christian work.

We ask our readers, then, to use their best endeavours to increase the number of subscribers by bringing before the notice of their friends the value and claims of our Magazine. We ask this help without hesitation, since we are only asking the aid of kindred spirits, to spread abroad the light and the truth we love.

Our circulation we are grateful to say, during the past year, was sufficiently large to cover expenses; and if this appeal is at all promptly and earnestly responded to, a report even better than this will be given at the close of the present year. We heartily wish all our readers

A HAPPY NEW YEAR.

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"Yet a Little While."

By Rev. J. Aldis.

WE often muse on the state of departed saints; but "it doth not appear." We have nothing to guide even the imagination, and, except our strong desire, but little to prompt it. The final state of the blessed is portrayed in various and splendid imagery, but the intermediate state is lighted up with scarce one gleam of fancy. 'Tis hidden from us by a thick vail, which no hand can lift and no eye penetrate. We must be content to ponder a few words, which have no meaning, except for the spiritual sense.

'Tis said they "sleep in Jesus," but this must refer to the body life, waiting for the morning of the resurrection. The germ of that life is watched and guarded by the unslumbering Lord. The prominent and absorbing view of the spirit home is not of unconscious sleep, but of intensely conscious life. They have a full existence apart from all that is in the grave; "absent from the body." Their faculties have free and gladsome exercise, for their state is "far better" than ours is at its best. Though this is enriched by such hallowed ordinances, useful services, and endearing fellowship, yet that is "far better." Now all that is dearest to the Christian's heart and brightest to his view is derived from Christ, and centres in Him. To trust and love Him; to drink in His thoughts, and to gaze on His glory, is the highest joy; but absent from the body, they are present with the Lord. To be with Christ—to be at home with Him—is their distinction, and the prospect of it made the great apostle willing, confident, and eager to break from all he loved in life, and to brave all that was terrible in death.

We have seen some glimpses of this glory, and heard some hints of this deeper meaning, in the looks and words of those who were just about "to depart." Not to all is this granted, for the great Lord giveth "severally as He will." Some whose faith has been strong and their love fervent, have had singular honours conferred upon them, and their experience and testimony may aid our thoughts, and comfort our hearts. They were near the end, and knew it. In great weakness and some suffering, yet they were patient and peaceful; free alike from excitement and alarm. Their mind clear, their heart calm, they were full of loving gratitude to God and man. Death wore no aspect of terror, but was rather hailed as an angel to guide them home. They were filled and absorbed with the vision of their Lord. Not in wild delirium, but in gracious ecstacy they heard His voice, and saw His glory. This is no illusion, but simple and certain fact.

The writer well remembers one such case. The subject was a lady of unusual intelligence and energy, and a steadfast Christian for many years. In her quiet and happy home she was a fountain of gladness, and in church fellowship she had exercised the active graces in doing good. During a long illness, in weakness and pain, she exemplified complete submission to the will of God. Patience had her "perfect work." I saw her often, and every visit was as a means of grace, in

which I felt drawn near to the gate of Heaven. At length the time of departure seemed to be at hand. The physicians consulted, and said she could not live until morning. I took leave of her while her face beamed with loving hope. I did not expect to see her again, but at the hour when death was predicted she revived. I saw her again that morning, and congratulated her on the prospect of recovery. In reply she faintly whispered: "I felt I was at the gate, thought I was going in, but here I am, sent back again," and her eyes filled and overflowed with the only tears I ever saw her shed. Yet years after the time came duly, and I doubt not she is with Him who wipes all tears away.

New Year's Hymn.

Beneath the moonlight and the snow
Lies dead my latest year;
The winter winds are wailing low
Its dirges in my ear.

I grieve not with the moaning wind,
As if a loss befell;
Before me, even as behind,
God is, and all is well!

His light shines on me from above,
His low voice speaks within—
The patience of immortal love
Outwearying mortal sin.

Not mindless of the growing years
Of care and loss and pain,
My eyes are wet with thankful tears
For blessings which remain.

Be near me in mine hours of need,
To soothe, to cheer, or warn,
And down these slopes of sunset lead,
As up the hills of morn!

J. G. Whittier.

Kelso Town Mission.

THE town of Kelso, containing a population of four or five thousand persons, has six Presbyterian Churches with seven ministers, one Episcopal, and one Baptist Church. The Baptist Church was formed three or four years ago. Its present pastor is the Rev. H. E. Crofts. There is also a Town Mission in the place, which, till recently, was understood to be "undenominational." Its directors at the present time are the seven Presbyterian ministers and an elder from each of the six Presbyterian congregations. About twelve months ago the Directors appointed Mr. David Ross, then a member of a Presbyterian church, as missionary; "three months notice to be given on

either side, should there be a desire for a change." Mr. Ross appears to have done his duty creditably; for the Directors in parting with him "express their satisfaction with your work, so far as it has come to their knowledge."

It happened that the attention of Mr. Ross was directed to the subject of Christian baptism; and through the study of Scripture he was led to the conclusion that infant baptism has no Divine warrant, and that the baptism which Christ appointed and which His apostles practised was the baptism of professed believers. He appears to have arrived at this conclusion somewhat slowly—the process extending over many months. Having reached the point of conviction, he proceeded to obey the will of Him who says, "If ye love me, keep my commandments." Before being baptized, that there might be no want of straightforwardness or courtesy on his part, he wrote a letter to the Directors, informing them of his intention—which letter was read at their meeting on 11th October, 1881. A few days later he was baptized by Mr. Crofts, without, however, joining the Baptist Church.

At their next meeting, the Directors instructed Mr. Richard Porteous to inform Mr. Ross of the great regret with which they had heard of his entering the Baptist church, and of their still greater regret that he had given them no adequate notice of his purpose; they find themselves, they say, in a position in which Mr. Ross ought not to have placed them; he ought, they maintain, to have indicated his difficulties on the subject of baptism at the time of his appointment; they had engaged him as a Presbyterian missionary; and, while expressing satisfaction with his work, they ask him to resign his office.

To this letter Mr. Ross replies that he has been baptized as an act of personal obedience to his Lord, but has not (as the Directors suppose) become a member of the Baptist church. His former ecclesiastical relations remain unchanged:—some of the ministers will understand his position inasmuch as they have already Baptists in their own congregations. Regarding the complaint that he had given no adequate notice of his intention, he pleads with all deference that it was an act of courtesy that he had given any notice at all, as he did not consider that his baptism in any way disqualified him for working as town missionary. It is true, he was a Presbyterian at the time of his appointment, and naturally this would have its weight with those who appointed him; but he denies out and out that he was engaged to be a Presbyterian missionary. "One thing I *did* understand," he says, "that I was to work as missionary in the town of Kelso *irrespective of denomination altogether*, Presbyterian or otherwise. No religious belief of mine, necessary to do such work, has been renounced." Had he resigned his office when he saw it his duty to be baptized, this (he thought) would have been a tacit acknowledgement that no Baptist is qualified to be town missionary of Kelso. To resign now, he holds, would mean the same thing. Hence, if they wish to get rid of him, they must take on themselves the responsibility of dismissing him, unless they can shew that (under the Rules of the Mission) he has disqualified himself. Here he stands.

On Oct. 20th, after an interview with Mr. Ross, the Directors unanimously adopted the following resolution:—"Whereas Mr. Ross has

announced to the Directors a serious change in his doctrinal views; whereas he has declared to the Directors that he does not believe baptism should be administered to the infant children of believing parents, and that he is abstaining from membership in the Baptist Church only so long as he is continued as an agent of the Town Mission —his connection with the mission thus interfering with his Christian liberty; whereas these views are contrary to the convictions of all the Directors and the general community,—imply that their baptism is not valid, and are fitted, in the opinion of the Directors, seriously to interfere with his work,—the Directors intimate with great regret that they must dispense with his further services, as they hereby do, and in terms of their engagement instruct the Treasurer to pay him salary for three months from this date." The Directors are perfectly straightforward, and ground their decision on the serious change in their agent's doctrinal views, in that he does not now believe "that baptism should be administered to the infant children of believing parents." There is no other fault. The state of Kelso is such, in the judgment of the Directors, that no Baptist is qualified to be town missionary there.

At this point the Rev. H. E. Crofts, who had baptized Mr. Ross, and was naturally interested in his welfare, and who besides was one of the town ministers, wrote to the Chairman of Directors requesting to be informed whether the Town Mission was a purely Presbyterian mission, or really a Town Mission and undenominational. He also asked to be favoured with a copy of the Constitution and Rules of the Mission. His right to ask questions, however, was not admitted by the Chairman; and he has not yet seen the Constitution and Rules, nor can he learn for certain whether as a town minister he is eligible to be in the Directorate.

At a meeting of the General Committee of the Baptist Union of Scotland in November, after other business had been transacted, the foregoing statements were brought under their notice by a gentleman present, who also mentioned that various rumours were abroad; and the Secretary (Rev. Geo. Yuille) was instructed to write the Directors a respectful letter, inquiring whether the facts were as represented. Mr. Yuille accordingly wrote as follows to Mr. Porteous:—

"My Dear Sir,—The General Committee of the Baptist Union of Scotland has had brought under its notice the action of the Directors of the Kelso town mission in the dismissal of Mr. Ross, their late agent; and has requested me to write to you to ascertain the facts of the case. You will not, I hope, consider me obtrusive in doing so. It is represented to the Committee that the constitution of the Kelso Town Mission is undenominational, and that the funds at the disposal of the Directors are to a considerable extent derived from sources other than Presbyterian. It is alleged that the Directors have expressed themselves as satisfied with Mr. Ross hitherto in all respects; that he has been dismissed solely on the ground of his change of views on the subject of Christian Baptism and of his having given effect to his convictions by being baptized, and further that he has not connected himself with the Baptist Church at Kelso in conformity with a rule of the Mission that requires the agent not to be in the membership of any particular church

in town.* May I ask you to be good enough to inform me whether or how far these statements are correct. May I ask you also, as a favour to which I am not entitled farther than your courtesy suggests, whether you could oblige me with a copy of the Constitution and Rules of the Kelso Town Mission. Hoping to have the favour of a reply at your earliest convenience.—I am, &c., GEO. YUILLE."

To this letter Mr. Yuille received the following reply, dated 29th November 1881—slamming the door somewhat unceremoniously in his face :—

"Dear Sir,—I submitted your letter of the 23d inst. to the Directors of the Kelso Town Mission at their meeting this morning, and was requested by them to reply that they decline to have any correspondence on the subject referred to.—I am, &c., RICHARD R. PORTEOUS."

So far as their covenant with Mr. Ross is concerned, it is open to the Directors to plead, "We desired a change, and by paying a quarter's salary we have given an equivalent for the notice required in our agreement." Of course, when they lay next annual account of their stewardship before those who appointed them, it will be open to the constituency to say, "If Mr. Ross was worthy of dismissal, you had no right to make him a present of three months' salary out of funds collected for missionary purposes; and to make that payment was to confess that the dismissal could not be justified on its own merits." This, however, is a matter that belongs to the Directors, and those from whom they derive their power.

But there are wider and more important questions lying behind. The Directors dismiss their agent because he "does not believe that baptism should be administered to the infant children of believing parents," while they and "the general community" are of a different way of thinking. They wish him to have his "Christian liberty," that he may join the Baptist Church, which he cannot do so long as he is their agent. Their action is an emphatic assertion that no "Baptist," from John Bunyan to Charles Spurgeon, is fit to be the town missionary of Kelso.

Is this Town Mission, then, an enterprise in which all lovers of the Saviour are invited to coöperate, or is it purely Presbyterian? The publication of its "Constitution" will answer this question. If it is a purely Presbyterian enterprise sustained by the six Presbyterian congregations of Kelso, we have no fault to find with the Directors, unless it be their curt refusal to give information when it was respectfully asked for. If, on the other hand, it is an undenominational mission, in which all lovers of the Saviour are invited to coöperate, then the Directors seem to "unbrother" those who fail to find infant baptism among Christ's appointments; and they take up an attitude toward religious inquiry and freedom of Christian action which cannot be justified, and can only be profoundly deplored. Why are they so strangely unwilling to give information? Is there anything which cannot be proclaimed upon the house-tops?

* Mr. Ross, on being applied to, informs us that this rumour is without just foundation. He at least was placed under no such restriction by the Directors; and, as matter of fact, the Missionary who preceded him was a member of the Free Church.

Some Christian Singers.

By Rev. P. J. Rollo.

V.—BERNARD OF CLAIRVAUX.

FOR the half of the 12th century the pope ceased to be the actual head of Christendom. The entire Church was roused, ruled, and moulded by the influence of a single monk. The one centre of all Christian impulse and ecclesiastical influence, was neither the palace of prince nor pontiff, but the humble cell of Bernard of Clairvaux. He it was who stirred the whole of Europe to a crusade in which an emperor and king were the leaders—who filled innumerable convents with devoted converts from every class in the community—who ruled the pope, and directed the policy of the Church, who was the soul of every religious and philanthropic movement of his time, while he overthrew in argument the illustrious Abelard, "that huge Goliath with his armour-bearer Arnold of Brescia." The enthusiasm of his age sought to glorify him by many lying wonders; but the real miracle was that tremendous personal influence which so completely subjugated all minds as to give ground for the bitter sarcasm of an enemy—"We thought," said he, "that the world doomed to perdition, subsisted only through your merits; we knew that on your will depended the mercy of heaven, the temperature of the air, and the fertility of the earth . . . thou had'st lived so long, thou hadst given life to the Church through so many holy institutions that the very devils were thought to roar at thy request."

This extraordinary man was born of a knightly family in France, and brought up along with five brothers and a sister, amidst his father's vineyards and cornfields in Burgundy, under the influence of a pious and gifted mother. She died with the chant from the litany sounding in her ears, "By Thy Cross and precious blood, good Lord deliver us;" and that hour the Saviour who had delivered her from mortality, drew her son to His service. Not long afterwards he was arrested, on the road to the battlefield, by what he believed to be her sainted presence, and was led on the instant to enter a wayside church, and dedicate himself to the monastic life. Choosing the strictest of the monastic Orders, he injured his health by extreme austerities, much to his subsequent regret. He soon persuaded all his brothers to sacrifice everything for what in those days was universally considered to be the ideal Christian life:—"Adieu, my little brother," said the eldest of these enthusiasts to the child who alone was left with the father at home, "you will have all our lands to yourself." "What!" responded the boy, "you take heaven to your portion and leave me only earth," and, as speedily as possible, followed in their footsteps. At the age of twenty-five Bernard went forth as the leader of twelve monks who settled in a pathless forest called "The valley of wormwood," where he laboured with the rest in cleaving, tilling, and building. And though the highest distinctions the Church could have afforded might have been his, the cell remained his only home. There he ruled, inspired, and directed the Church of his time; and from thence he issued, when the spirit moved him, to electrify Europe. As Bolingbroke has said with an amusing touch of vexation that such a phenomenon should be possible:—"Bernard exercised a far greater power in his monastery *without any trouble*, than all that princes could put forth with all the danger and trouble by which they are opposed," little understanding what are the sorrows and the powers of the soul. Bernard ever manifested the most intense love for those under his care, and exerted a marvellous influence over them. His "angelic countenance," his "dovelike eyes," and the loving-kindness that shone from his pale worn face were remembered by all who had seen him

long after he had passed away. The monks observed that on the death of any brother his whole nature seemed to overflow with sorrow. On the death of his own brother it was noticed that he was struck dumb, and followed the body to the grave with tearless eyes. He even ventured into the pulpit, though the very fountain of his being seemed frozen by grief; but when he commenced his wonted exposition, the floodgates of his large heart were unloosed. "Thou art in the eternal presence of God," he exclaimed, with a forgetfulness of purgatory very remarkable in so famous a defender of orthodoxy, "and hast angels for thy companions, but what have I to fill up the void which thou hast left. Fain would I know thy feelings towards me, my brother, my beloved, if, indeed, it is permitted to one bathing in the flood of the Divine radiance to call to mind our misery. Yet God is love, and the more closely a soul is united to God, the more does it abound in love. . . . Thou hast laid aside thine infirmities, but not thy love—for love abideth, and throughout eternity thou wilt not forget me. . . . Just as I reached his bedside I heard him utter aloud those words of Christ, 'Father, into Thy hands I commit my spirit.' 'Father, father,' he repeated, turning to me, 'Oh, how gracious of God to be the Father of all men, and what an honour for men to be His children,' and then very softly, but distinctly, 'And if children, then heirs.' And so he died. O Lord, Thou hast but called for Thine own. Thou hast but taken what belonged to Thee. And now my tears put an end to my words. I pray Thee teach me to put an end to my tears."

Bernard toiled to the last. Even when confined to his bed by extreme weakness, and daily expecting to die, he responded to the entreaty to become once more a peace-maker in one of those fearful mediæval feuds against which his influence had ever been so great. Though he had to be carried to the scene of conflict in a litter, he fully accomplished his purpose. In the great agony of his last illness he was upheld by that intense faith in Christ as his only Saviour, which had been the one grand impulse of his life. "I confess myself," he said, "most unworthy of the glory of heaven, and that I can never obtain it on my own merits. But my Lord possesseth it upon a double title, that of natural inheritance, by being the only begotten Son of the eternal Father; and that of purchase, He having bought it with His precious blood. This second title He has transferred to me, and upon this right I hope with assured confidence to obtain it." He spent his last strength in beseeching his monks "to abound more and more in every good work," and when with grief that could not be restrained, they sobbed around his bed, he wept with them as he murmured, "I am in a straight betwixt two, having a desire to depart, and be with Christ which is far better; nevertheless, the love of my children urgeth me to remain here below."

Bernard is generally styled "the last of the Fathers," and Luther declared him to be "the best of all the monks." His mind was thoroughly saturated with the truth of Scripture, and seems to have been much influenced by the teaching of Augustine, whom he greatly resembled in character. Hence his passionate devotion to Christ "above all others," and his absolute reliance upon Him as the Saviour of sinners. Hence his determined opposition to a feast in honour of the Immaculate Conception of the Virgin Mary, and to all ecclesiastical corruptions, his boundless philanthropy, his faith in the conversion of the lowest sinners so often shown and justified, his condemnation of the persecution of the Jews, and other features of his character which raised him so high above his time.

The hymns of Bernard were entirely the outgrowth of this devotion of his soul to Jesus. They flowed forth from his heart either while he walked in the forest meditating on his Lord, or, as he sat in his quiet flower-entwined bower, in a recess of the valley, holding communion with his Master. They tell only of Jesus, and consist of seven passion hymns, and a long hymn on the memory of Jesus. From the passion hymns we shall quote two short extracts—the first from his address to theHead of the Crucified.

"Hail thou Head so bruised and wounded,
With the crown of thorns surrounded,
Smitten with the mocking reed,
Wounds which may not cease to bleed,
Trickling faint and slow.

Hail from whose most blessed brow
None can wipe the blood drops now;
All the bloom of life has fled,
Mortal paleness there instead;
Thou before whose presence dread,
Angels trembling bow.

* * * *

Yet in this, Thine agony,
Faithful Shepherd think of me;
From whose lips of love divine
Sweetest draughts of life are mine,
Purest honey flows.

All unworthy of Thy thought,
Guilty, yet reject me not;
Unto me Thy head incline,
Let that dying head of thine
In mine arms repose.

Let me true communion know,
With Thee in Thy sacred woe,
Counting all beside but dross,
Dying with Thee on Thy cross;—
'Neath it will I die!

Thanks to Thee with ev'ry breath,
Jesus, for Thy bitter death;
Grant Thy guilty one this prayer,
When my dying hour is near
See and set me free!

When Thou biddest me depart,
Whom I cleave to with my heart,
Lover of my soul! be near,
With Thy saving cross appear,
Show Thyself to me!"

In the above translation by Mrs. Charles, both the over-honeyed sweetness, and the passionate tenderness of the original have been faithfully preserved. We will now make an extract from the address to the Heart of Christ in the same series, which has been very faithfully translated by Dr. Washburn of New York.

"Heart of Christ, my King! I greet Thee,
Gladly goes my heart to meet Thee,
To embrace Thee now it burneth,
And with eager thirst it yearneth,
Spirit blest, to talk with Thee.

Oh, what love divine compelling!
With what grief Thy breast was swelling!
All Thy soul for us o'erflowing,
All Thy life on us bestowing,
Sinful men from death to free!

Oh, that death! in bitter anguish,
Cruel, pitiless to languish!
To the inmost cell it entered,
Where the life of man was centred,
Gnawing Thy sweet heartstrings there.

For that death which thou hast tasted,
For that form by sorrow wasted,
Heart to my heart ever nearest,
Kindle in me love, the dearest,
This, oh Lord, is all my prayer.

Oh, sweet heart! my choicest blessing,
Cleanse my heart, it's sin confessing;
Hardened in its worldly folly,
Make it soft again and holy,
Melting all its icy ground.

To my heart's core come and quicken
Me a sinner, conscience stricken;
Be thy grace my soul renewing,
All its powers to Thee subduing,
Languishing with love's sweet sound.

Open flower with blossom fairest,
As a rose of fragrance rarest;
Knit to Thee mine inmost feeling;
Pierce, then pour the oil of healing;
What to love of Thee is pain?

Naught he fears whom Thy love calleth,
No self-sacrifice appalleth;
Love divine can have no measure,
Every death to him is pleasure
When such holy love doth reign.

Cries my heart with living voices,
In Thee, Heart of Christ, rejoices;
Draw Thou nigh with gracious motion,
Knit it till in full devotion
Thou its every power employ.

Love be all my life; no slumber
E'er my drowsy thought encumber;
To Thee praying, Thee imploring,
Thee aye praising, Thee adorning,
Thee my sempiternal joy."

How many hymns in all the languages of Christendom have been inspired by the series from which these verses are taken—verses, be it remembered, in which are to be found none of the feeble and halting lines observable in the translation, and which few translators can avoid. The beautiful poem "Jesu dulcis memoria" has been rendered very familiar to us by several very fine translations such as "Jesus the very thought of Thee." We shall con-

clude by quoting the opening verses of Mrs. Charles' translation, which, though less finished and graceful than the familiar versions, is more literal. It is written in the metre of the original :—

"Oh, Jesus! Thy sweet memory
Can fill the heart with ecstacy;
But passing all things sweet that be,
Thine actual presence, Lord.

Never was sung a sweeter word,
Nor fuller music e'er was heard,
Nor deeper aught the heart hath stirred
Than Jesus, Son of God!

Jesus, the fragrance of the heart,
The only fount of truth Thou art,
Who dost true life and joy impart,
Surpassing all desire.

No tongue suffices to confess,
No letters can enough express.
The heart that proves believes the bliss,
What it is Christ to love!

With Mary, e'er the morning break,
Him at the sepulchre I seek,
Would hear Him to my spirit speak,
And see Him with my heart.

The Work of our Missionary Society.

By the Rev. J. B. Myers.

I.—INTRODUCTORY.

A REQUEST has been made that communications from the Mission House should be sent month by month for insertion in this Magazine bearing upon the work in which the Baptist Missionary Society is engaged. To this request we shall very heartily respond. And this we propose to do by calling attention to those parts of the missionfield from which as the year passes on tidings of importance may be received. The request may in itself be regarded as noteworthy, inasmuch as it is an indication of the growing interest which is being felt in the evangelisation of the heathen. And as no interest is likely to be intelligent and permanent except as it arise out of a knowledge of the work with which the missionaries are occupied, we shall gladly avail ourselves of the opportunity offered, to assist in spreading missionary information. We remember with thankfulness the many warm and generous friends Christian Missions have found in Scotland. We do not forget that some of the most honoured and most useful missionaries have been Scotchmen: the names, amongst others, of Moffat, Livingstone, Duff, Wilson, will instantly recur to the mind. We recall the encouraging sympathy and substantial help which Andrew Fuller, the first secretary of our Society received, when soon after its formation, he journeyed to Edinburgh, Glasgow, and other places on its behalf. And, as we remember these facts, we note with peculiar pleasure the desire of the Editor of this periodical to keep the subject of missions constantly before the churches among whom it circulates.

In this introductory article we content ourselves with simply calling attention to the *extension* of the operations of the Society, creating, as this extension does, additional claims upon the support of the servants of Christ.

It will help us to perceive how the Society has been extending its area, if we compare the present sphere of its operations with what it was some few years ago—say, when the first number of the SCOTTISH

Baptist Magazine made its appearance, in the year 1875. At that time there was little attempted in Italy, except at Rome; Civita Vecchia, Naples, Genoa were not then included amongst our stations. We had no missionary in Japan. Our brethren in China have been opening up new territory. As to Africa, not only has the work on the west coast been extended, but the mission at San Salvador and on the Congo is entirely new. And here and there in the old fields the Gospel has been carried into "the regions beyond."

But whilst we are grateful for the progress of recent years, we are appalled as we contemplate the vast space over which the darkness of heathenism, unbroken by a single ray of gospel light, still broods, and think of the multitudes of our fellow-creatures who have not heard of the Saviour's name. How impressive is the statement that in India, a part of our own empire, even in Bengal, the principal scene of our labours, there are districts containing millions of inhabitants amongst whom there is not a single missionary, and as far as is known, not even a single Christian!

If the area of the operations of the Society has been extended, and regarded in itself, the extension is by no means inconsiderable, to what more distant and enlarged regions must we yet send forth the heralds of the Cross, before the gospel shall be preached to every creature.

We have thus directed attention to the growing area of our mission field, and to the vaster regions where the gross darkness reigns, in the hope that the sympathy and aid of Christian friends will increase with the increasing claims.

We record with much pleasure the fact that the contributions from the churches in Scotland were last year nearly as much again as they were in the year to which we have referred above. In some churches efforts of a systematic character have been made to raise funds. These efforts have been attended with very encouraging results. We earnestly commend such an example as worthy to be followed by all Christian communities.

Let each church form itself into a missionary auxiliary, appointing its secretary, treasurer, and collectors. The missionary spirit which shall thus be evoked and utilized will be a refreshing and sanctifying influence to the church where it exists, as well as be the means of promoting the object which the Society has in view. We trust the information we hope month by month to communicate will be of service in securing this two-fold benefit.

The Value of Kindness.—More hearts pine away in secret anguish for the want of kindness from those who should be their comforters than for any other calamity in life.—*Young.*

Advantages of Early Discipline.—In which habituation to obedience, truly, it was beyond measure safer to err by excess than by defect. Obedience is our universal duty and destiny, wherein who so will not bend must break; too early and too thoroughly we can not be trained to know that *would*, in this world of ours, is as mere zero to *should*, and for the most part as the smallest of fractions even to *shall*. Hereby was laid for me the basis of worldly discretion, nay, of morality itself.—*Carlyle's* "*Sartor Resartus.*"

Our Baptist Principles.

Selected by Rev. J. M'Lellan.

UNDER the above heading I purpose furnishing extracts from various sources, chiefly for the information of the younger portion of our church members. The quotations will be continued from month to month throughout the year.

The Origin of Infant Baptism.

"Infant baptism was not universal until the time of Tertullian; and this Father, though a strenuous advocate of the doctrine of original sin, nevertheless opposed pædo-baptism, on the ground that an innocent age needs no cleansing from sin."—*Hagenbach, His. of Doc.*, Vol. I., pp. 277–278.

"Originally baptism was administered to adults; nor is the general spread of Infant baptism at a later period any proof to the contrary; for even after Infant baptism had been set forth as an Apostolic Institution, its introduction into the general practice of the Church was slow. Had it rested on Apostolic authority, there would have been a difficulty in explaining its late approval, and that even in the third century, it was opposed by at least one eminent Father of the Church."—*Neander, His. of Christ. Dog.*, Vol. I., p. 229.

"He [Tertullian] also expresses his disapprobation of those who deferred baptism till in danger of death, and, on the other hand, of those who were over-hasty in administering it, as he thought, by allowing the baptism of infants. From his language respecting the magical power of baptism, it might be expected that he would favour infant baptism, and, therefore, his opposition to it tells so much the more against its apostolic origin, and must have proceeded from the great importance which he attached to its spiritual conditions. He says, 'Children ought first to learn Christ before they are incorporated with him. Why should the innocent age hasten to the forgiveness of sins? How can we think of intrusting heavenly things to that age to which we cannot intrust earthly things?' He met the objection that Christ said, 'Suffer little children to come unto Me,' by remarking that children can only be brought to Christ by instruction and teaching, and that baptism ought not to be administered to them till they know Christ."—*Ibid.*, pp. 231–232. Tertullian was born in Carthage about the year 160, and died in 220.

"The difference between the Ante-Nicene Church and the later church was essentially this—the later church, with the exception of converts, baptized new-born infants, and she did so on principle; the ancient Church as a general rule, baptized adults, and only after they had gone through the course of instruction, and, as the exception, only Christian children who had not arrived at years of maturity, but never infants."—*Bunsen. Hipp. and his Age*, vol. III., p. 193.

"But in respect of the case of infants, which you say ought not to be baptized within the second or third day after their birth, and that the law of ancient circumcision should be regarded, so that you think that one who is just born should not be baptized and sanctified within the eighth day, we all thought very differently in our council. For in this course which you thought was to be taken, no one agreed; but we all rather judge that the mercy and grace of God is not to be refused to any one born of woman. For as the Lord says in His Gospel, 'The Son of Man is not come to destroy men's lives but to save them,' as far as we can we must strive that, if possible, no soul be lost."—*Cyprian.* Clark's Ante-Nicene Christ. Lib., vol. I.

Cyprian was born about A.D. 200, and suffered martyrdom, A.D. 258. He was bishop of Carthage. The above quotation is from a letter to Fidus, who had written him about the baptism of infants.

From this and the preceding extracts two things are clear. Infant baptism is not Apostolical—it originated in superstition.

Temperance Notes.

The Late Rev. Thomas Thomas, D.D.

ANOTHER of the temperance patriarchs has been called to his rest. The Rev. Dr. Thomas, late President of the Baptist College, Pontypool, passed away on the 7th ult. at the ripe age of seventy-six. Some of our readers may remember that he was one of the speakers at the annual meeting of the National Temperance League in 1876. On that occasion he said: "During my pastorate of eight years in this city—that is from forty to forty-eight years ago—I always took, as was then customary, a glass of port after each service. I often felt and sometimes said that it did me no good, but rather unpleasantly affected the throat and head, already too much excited by reading and praying, singing and preaching, for about an hour and a half. But my good deacons and other friends assured me that the little stimulant was quite necessary to repair the exhaustion of a long service. However, when I left London, in 1836, to take charge of another church, with the College at Pontypool, I resolved, though not then a tectotaller, to discontinue the sacred glass of wine. I did so; and now from May, '36, to May, '76, full forty years, I have never taken a drop of alcoholic drink after preaching. In the college over which I have had the honour of presiding these forty years, a cup of beer was long allowed the students with their meals; but finding that that small allowance was doing some harm, I resolved on my own responsibility to do away with it. In doing this, I incurred some odium and ill-will: but I was convinced that it was my duty, and have never seen any cause to regret it. I wished to show the young men that they could study as well as work without the stimulation of strong drink, and I am happy to say that for about twenty years not one shilling of the public has been spent on intoxicating drinks for the Pontypool students. Of about 250 of the young men whom I have had under my care there have been, of course, a number of failures; a few, indeed, from incompetency in the work of the ministry, but more from moral delinquincy. Of those who have fallen and recovered themselves, or have been utterly lost whether before or after leaving college, most have erred through strong drink—their fall can be traced either directly or indirectly to intemperate habits. One-third of the students in our college are abstainers. One thing I will mention: though I have always been opposed to disturbing the peace of churches on the question of communion wine, yet I have felt a strong aversion to the hot mixtures miscalled wines generally used at the Lord's table, and wonder how ministers and people have tolerated them so long. In my own church, after several preparatory and tentative changes, I succeeded in introducing Frank Wright's unfermented wine, which has been used with general approval for several years: and I hope the day is not far distant when such vile compounds as British and foreign port shall cease to symbolise the "Communion of the blood of Christ." Now, sir, pardon this egotism. I am now in the seventy-second year of my age, and have been a preacher of the Gospel fifty-five years, and have preached in English and Welsh about 7,500 times. I have never had any serious illness, and have very seldom lost a Sunday from any sort of ill-health. I have had but few and short holidays all my life; indeed, I hardly know what holidays proper can mean, and I cannot remember that I ever took as much as a month for rest and recreation from collegiate and pastoral work. I seldom take any medicine, and have never put myself under a doctor's care, except for the infirmity of deafness. My excellent and almost uninterrupted health I attribute not to natural strength of constitution—for in my youth I was the most delicate of a family of eight—but to early habits of moderation and self-control; and especially to thirty-eight years of total abstinence from intoxicating drinks and all other narcotic poisons.

For the Children.

KATIE AND "PLEASE."

KATIE had of late got a bad tone to her voice. It was a tone of command, very unbecoming a little girl. Instead of saying, "Will you be kind enough to do this, or that?" or "Please do this;" or "Will you?" in a gentle tone, she said, "*Do* this," or "*Do* that," like a little tyrant. Her mamma was very sorry, and talked with her little girl about this new fault.

One day her shoe came off while she was playing. When it was near dinner-time, she called Mary to put it on. "Mary," she said, "I want my shoe on. Put it on quick, for my papa will soon come." "Mary," she called again, "don't you hear me? Come and put my shoe on."

Her mother was in the next room, and overhearing her little daughter, said, "Say, 'please,' Katie, and Mary will put your shoe on." Katie pouted, but did not speak. She took her shoe, sat down on the floor, and tried to put it on herself; which was all very well, had she not done it angrily, for children ought always to help themselves. Katie tugged and tugged at her shoe; but her little fat foot having grown fatter since the shoe was bought, it fitted it hard; in fact, Katie could not get the shoe on.

Soon she heard her papa's step in the entry, and began to cry. "Mary will help you, Katie," said her mother, looking into the chamber; "ask her, my child." But Katie *looked* "No, I shan't," though she did not say so in so many words. The dinner-bell rang. "You can stay here, Katie, until you can ask Mary properly to put on your shoe;" and her mother went down stairs. Katie turned very red, and burst out into a loud, angry fit of crying. Then she got up, ran into a little dressing room, and shut the door.

By and by her papa came up stairs, and not finding her in her mother's room, went to the little room. "Where is my Katie?" he asked, in a sad, sorry tone. The little girl jumped up from the corner, and going towards him, said, "Oh, papa, 'please' wouldn't come out of my throat, it stayed there; it 'most choked me; but may-be it will now." She took her father's hand, and picking up the shoe went to find Mary; and when she found Mary, she said, "Please, Mary, put my shoe on a naughty little girl's foot." Mary did so very willingly. Then she ran down stairs, and throwing her arms round her mother's neck, said with a sorry-and-glad tear in her eye, "Mamma, 'please' did stay in my throat so long; it felt big, and 'most choked me; but, mamma, it's out, and I think it will come out *quick* next time. Please kiss me, mamma. I'm very sorry." She did not get choked so again.

Intelligence.

ABERDEEN.—The Rev. E. J. Parker, of the Pastors' College, has been labouring in Aberdeen, assisted by his sister, Miss Parker, for the past nine weeks, holding evangelistic services in the Young Men's Christian Association Institute, Town Hall, and other places, with great success. On Sunday evenings the Music Hall (the largest building in the city) has been filled with between 2,000 and 3,000 people. The singing of some new sacred songs by Mr. Parker has, no doubt, drawn many to the meetings who would not otherwise have come, but having come have heard.

AIRDRIE.—On Tuesday evening, Dec. 13th, the annual soiree of this congregation took place in the Chapel, which was filled with a most appreciative audience. Rev. William Fulton, the pastor, occupied the chair, and beside him on the platform were Rev. Mr. Murray, Glasgow; Rev. Mr. Fulton, M.A., Glasgow; Rev. Mr. Whittet, Wishaw, and Mr. Finlay, Glasgow. After tea, the Chairman said that he might take the present opportunity of referring in general terms to what they had been doing during the past year, and he was happy to state that it had been a year of great prosperity. He had now been many years occupying the position he now did, and could say with all sincerity that he had enjoyed much happi-

ness as the pastor of that church, but in no year had he enjoyed so much satisfaction as in the past year, in the work that had been done. They had been engaged for the past ten months more or less constantly in evangelistic work, and many sinners have been converted. He was glad to say that many of those so converted had been led to adopt their views in regard to baptism, and had been baptized and added to their communion, which was a cause for thankfulness. In the time to come they meant to go on as they had done in the past. They were not labouring to build up any organisation; their sole desire was that the Word of the Truth of the Gospel might be known throughout the whole community, and although they were glad when Christians saw eye to eye with them, yet they would ever keep the higher matter before them of seeking the glory of God in the conversion of sinners. Addresses were afterwards delivered by the gentlemen on the platform, and at intervals during the evening a choir, under the leadership of Mr. D. Martyn, sang a number of hymns.

DUMBARTON. — Ordination services were held here on Sabbath, 18th Dec., in connection with the settlement of Mr. R. C. Anderson, one of the students of the Union, to the pastorate of the church. The Rev. Dr. Flett, Paisley, preached forenoon and evening. At the close of the forenoon discourse Dr. Flett proceeded with the ordination. In the course of his reply to the usual questions Mr. Anderson said he believed that in the increasing desire he had felt to communicate spiritual truth to men, there was a call from God to make this his life-work. His reasons for accepting the call were that he believed the will of God was sufficiently indicated in the church giving him a unanimous call after being four months labouring among them. The wide field presented to the labourer in Dumbarton, had also influenced him. He had determined to know nothing among them but Christ, and Him crucified. On the Thursday following a soiree was held in the Hall, when the new pastor, who presided, was accompanied to the platform by Revs. Dr. Flett, Paisley; Jervis Coats, M.A., Govan; James Paterson, Glasgow; Daniel Gunn, M.A., Free Church; J. H. Paterson, E.U. Church, Dumbarton; and Norman Macleod, Helensburgh. A letter of apology was read from Rev. Dr. Culross. The Hall was filled. After an excellent tea was served, the Chairman delivered a very able and interesting address on the Unity of the Church. Taking up the words "Living Stones" he said that stones became living when they occupied their place in the building, and held a relation to others. There was a unity and grandeur in the whole edifice of the Christian Church which no denominational difference could vitiate. After speaking of the unity of the whole Christian brotherhood, he said that he intended to coöperate with all the churches in good work. Suitable addresses were given by the friends on the platform, and a most interesting meeting was brought to a close in the usual way.

DUNDEE.—SCOTTISH BAPTIST TOTAL ABSTINENCE SOCIETY.—A social meeting under the auspices of this Society was held in Long Wynd Church, Dundee, on the evening of Monday, 12th current. There was a large attendance. The Pastor, Rev. C. S. Macalpine, B.D., occupied the chair, and in the course of his address referred to the formation of the Society at the annual meetings of the Baptist Union at Edinburgh in October last for the purpose of promoting total abstinence from all intoxicating drinks amongst the members and friends of the Union. Mr. John Carter, agent of the Dundee Temperance Society, spoke of the advantages in an increased attendance on the public worship of God and otherwise, which would result from the church giving its countenance and support to the Total Abstinence movement, and was followed by Mrs. Macalpine, who delivered an able and earnest address from the words of the wise man, Proverbs. 31–27. The Rev. John Downie then gave an interesting account of the Gospel Temperance movement in Forfar, as conducted by Mr. Francis Murphy, where a fourth of the population have taken the temperance pledge. During the evening a number of sacred and temperance pieces were well rendered by the church choir, and at the close a considerable number of those present gave in their names for enrolment as members of the Society.

DUNDEE. — SALEM CHAPEL. — The annual festival of the scholars attending Salem Chapel Sunday School was held in the chapel on Wednesday night, 21st Dec. For the occasion the building was elegantly decorated with evergreens, mottoes, and Chinese lanterns. A large Christmas tree, heavily laden with useful gifts, occupied a prominent place in the centre of the chapel. The chair was occupied by Mr. G. H. Robertson, the School Superintendent. In the course of the evening short but interesting addresses were delivered by the Chairman, the

pastors, and by Messrs. George Aimer, J. Cameron, and J. Selbie, jun. Several hymns were sung by the choir and by the children, and recitations given by some of the teachers. At the close of the festival the gifts on the Christmas tree were distributed, and every boy and girl attending the school received some useful article. The proceedings were most successful, and were heartily enjoyed by all.

DUNFERMLINE. — The congregation meeting in Maygate Chapel, under the pastorate of the Rev. J. T. Hagen, held a meeting lately to consider the accommodation for the public worship. The church and congregation has so increased that their present chapel is quite inadequate. Mr. Matthewson, deacon, who presided, stated that if the scheme for building was gone into heartily and cheerfully he would commence the list with a subscription of £1,000. The report of this committee was submitted to a meeting of the church on November 16, when it was made known that £2,144 had been subscribed, including the above sum, but exclusive of the sum which would be realised for the present building. The whole cost, it is expected, will not exceed £3,000. And it is fully anticipated that this will be realised from the sale of present building and a number of subscriptions which are promised and expected from those outside the church. The present chapel was a gift from the late Mr. R. Robinson, who was an office-bearer for a long term of years.

LOCHEE.—The Rev. T. D. Cameron has, we regret to learn, resigned the pastorate of the church at Lochee owing to ill-health. The Rev. W. Smolden of the Tabernacle College has accepted an unanimous call to succeed Mr. Cameron.

PAISLEY. — STORIE ST. — ANNUAL SOIREE.—On the evening of Tuesday, 10th ult., the annual soiree of the Church was held. The pastor, Rev. Dr. Flett, presided, and was supported on the platform by Mr. Thomas Coats, Paisley; Mr. Walcot, Edinburgh; Mr. Grahame, Glasgow; and Rev. P. J. Rollo and J. Paterson, Glasgow; W. H. Wylie, Helensburgh; R. Steel, Paisley. The Chairman, in the course of his address, gave an account of the various departments in which the activities of the church were manifested, instancing specially the Children's Church, and the Sabbath School which had increased up to the limits of the space at their disposal, and adding that the same might be said of the Sabbath congregations in the afternoons. There was, doubtless, opposition, for progress in their denomination as in others was through conflict. But while in the other denominations the party that went in for greater freedom was being defeated, in theirs it was the other party that was losing ground. This is attributed to the fact that true Baptists took up an independent position in regard to Theological thought, refusing to be bound by any Ecclesiastical Creed, and taking the Bible as their only rule of faith. In as far as their churches were taking up this attitude of freedom, they were true to their ideal, and, in these days of searching enquiry, could not fail to become influential for good. Mr Walcot gave a very earnest and practical address on Church Life. Mr. Wylie in a thoughtful and eloquent speech showed that the enlightening and benevolent work which Christianity was accomplishing in the world, was the great practical answer to the objections which the unbelieving were ever and again raising. Mr Rollo pointed out with great force that it was through the labours of individual men that the Gospel was advanced. Churches and organisations generally lagged behind in all great movements. Hence the responsibility resting on the individuals to avail themselves of the opportunities within their reach. The choir, with organ accompaniment, rendered some fine pieces in the course of the evening.

PERTH. — The church at Perth has given a hearty and unanimous call to the Rev. C. Chambers to the pastorate, which Mr. Chambers has accepted, having resigned his work in Staffordshire in connection with the British Mission.

PITLOCHRY.—The Rev. Alex. Yeats of Lerwick has received and accepted a very cordial invitation to settle here.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 46 Gilmore Place, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

The Baptist Handbook for 1882.

By the Editor.

THE BAPTIST HANDBOOK for 1882 has just been published. It contains very much information that will be interesting and helpful to ministers, and is worthy of the perusal of all Baptists. The following summary of statistics of Baptist Churches will be acceptable to our readers :—

1. *In the United Kingdom of Great Britain and Ireland.*

	Churches.	Ministers.	Members.
England	1,929	1,405	214,966
Wales	543	387	68,834
Scotland	89	73	9,703
Ireland	25	20	1,532
Totals	2,586	1,885	295,035

2. *Throughout the world.*

	28,505	17,683	2,473,088

From the Report we learn that in the United Kingdom of Great Britain and Ireland, there is this year an increase over last year in Chapel sittings of (1.) 24,000; of Church members 5,700; of Sunday school teachers, 3,800, and of Sunday scholars, 31,600 ; while 13 new Churches have been formed ; (2.) 37 new Chapels have been built at a cost of £39,800, and 24 new schools at an expenditure of over £6,000 ; whilst 86 Chapels have been enlarged at an outlay of 24,500, and upwards of £64,000 has been raised towards Chapel debts. The Report is thoroughly encouraging in its tone, but it does not fail to call attention to the fact that the nett increase of membership is only 5,700, *i.e.*, about $2\frac{1}{4}$ per Church.

We agree with the Committee that our Churches ought not to be satisfied with such a small increase. At the same time we deprecate calculating our success chiefly by figures. We most earnestly contend that it is impossible to judge of the influences which have been exerted in our Churches by the numbers that have been added to them. These numbers only tell us that so many believers have been baptized. They tell us nothing of those who have been "almost persuaded" to become Christians, or to become Baptists. And then, above all, they say nothing of the spiritual influence,—that has been brought to bear on those who are members of our Churches, on their life, their work, their worship,—which is one of the great designs of our union as Churches, and one of the surest promises of *conversions* and *additions* in the future.

If every parent possessed of two spare shillings and two Baptist principles would buy "The Baptist Handbook," and place it on the family bookshelf, we doubt not that our statistics of membership would be more favourable next year.

Some Christian Singers.

By Rev. P. J. Rollo.

VI.—LUTHER.

THE Germans were always a hymn-singing race. They shouted hymns to the gods in their heathen days, and looked forward to a heaven of heroic song. In the middle ages they sung so heartily that the Italian choir-masters who were sent to teach them declared they "roared like thunder," producing from their "barbarous and ever-thirsty throats" sounds which resembled the noise made by "a loaded waggon passing over a rough road." And great was the attention they attracted in Italy, where full of piety, and "bathed in sweat," with their "long staves and great boots," they visited all the sacred shrines, everywhere singing "hymns of praise to God, and to all His saints."

Prior to the Reformation the hymns of Germany were of a very mixed character. The praise of God was strangely mingled with that of fair ladies, the loyalty of the soul to the Almighty was frequently confounded with the loyalty of the feudal retainer to his liege-lord, and religion was often lost sight of amid the delighted contemplation of may-blossoms and singing birds. Yet amidst all the extravagances which proclaimed the need of a reformation, there were not wanting some living songs prophetic of the good time coming.

It was not, however, till the outburst of the Reformation that German song really found a voice. Like the birds which herald the springtime in full, glad chorus, the German singers hailed in joyous, varied company that vernal breath of liberated truth which had driven the long dark winter away. Even before the new doctrines had become known, the growing dissatisfaction with the present, and hope of the future which existed in the minds of honest men, found a poetic utterance. The brave Van Hutten who so valiantly called upon his fellow-countrymen to assert their national unity and common manhood against Italian priests and Spanish mercenaries, when driven to refuge to save his life, scattered broad-cast over the land a sort of poetic declaration, whose spirit may be indicated by the following verses:—

"I've ventured it of purpose free,
Nor yet my deed I rue,
I may not win but men will see
My heart and life were true.
'Tis not my own I seek alone,
This they must know at least,
'Tis good of all, though me they call
A foe to church and priest.

But I will let them spread their lies,
And chatter as they will,
If I would but the truth disguise,
And tongue and pen keep still.

Flatterers enow were mine I trow,
Now I'm a banished man;
Yet think not I afar to fly,
Time yet may change the ban.

* * * *

No courtier's crafts shall me affright,
Though deep the game they've played.
An honest heart that loves the right
Can never be dismayed.
Full many a name will join the game,
Nor life nor wealth will cherish,
Up burghers grave, and horsemen brave,
And let not Hutten perish." *

But the ground of dissatisfaction was deeper far than Hutten imagined. The often starved and plague-stricken people received no comfort from the Church which taxed them so severely. Christ was a terrible Judge, while the clergy were the incarnation of pride and wickedness. Pious brotherhoods were formed for accumulating a stock of spiritual treasures for the assurance of the souls of their members and subscribers, one of which, for

* Translated by Miss Winkworth.

example, had a property of 6,400 masses, 200,000 rosaries, and a vast amount of other religious specie. No wonder that in a country where such societies could flourish, as great life assurance societies do in our own, the Dominican Tetzel found such a splendid market for his wares. But at length another monk of the Augustine Order—who through terrible struggles had fought his way to the knowledge of the Saviour—brought a new life to that world of falsehood and shame by revealing the grace of God in Christ Jesus. This is the whole doctrinal history of the matter. The God who caused "the light to shine out of darkness" again shined in men's hearts "to give the light of the knowledge of the glory of God in the face of Christ Jesus." The Lamb of God who taketh away the sins of the world was again proclaimed by another John the Baptist. "Before this manifestation," as has been admirably said, "all the systems of human priesthood, and saintly intercession, indulgences, and meritorious self-torture fell in pieces, not like a fortress painfully battered down, but like dreams when daylight comes." This grand central idea of Christ as Saviour, Mediator, and Friend, whose approach can never bring anything but grace to the broken and contrite spirit, runs through the whole of the hymnody with which Luther ushered in the Reformation. Christ has become a sweet song to His people once again, which may be gladly chanted amid family joys and sorrows, in battle and toil, by the sick bed and the way side—a song which he may sing:—

"Who binds the sheaf,
Or builds the house, or digs the grave."

The marching songs of the Hebrew psalmists echo again in courageous hearts, and God is once more the Rock and Fortress of His people. What Luther called "the waste wild bray of the old chanting" has been banished by swelling strains of faith and love, and lusty pæans of hope and victory. There can be no doubt that Luther was the father of modern Christian Song as emphatically as he was the author of the Reformation. He produced the first German hymn-book as well as the first German Bible. Remembering the old melodies he used to sing when carolling for bread at the doors of the burghers of Eisenach, he loved to adapt their familiar strains to words that could rouse and burn. Nor was original music wanting. "When God inspires a good hymn," Luther was wont to say, "he commonly inspires some one to write a good tune to it;" and among all the splendid tunes which performed such a noble work in the good cause, none were grander than those written by the Reformer himself. For he loved music. "Music," he said, "is one of the most beautiful and noble gifts of God. It is the best solace to a man in sorrow; it quiets, quickens, and refreshes the heart." Long before Shakespeare he had said, "He who despises music, as all fanatics do, will never be my friend." He would have all children taught to sing. "For I fain would see all arts, specially music, in the service of Him who has created them." After dinner it was his custom to take a lute, and sing and play for half-an-hour or more with his friends. He rode into Worms singing that great hymn of faith which his danger had struck like a spark of poetic fire out of his heart a few days before. And when during the diet at Augsburg, through the long strain of mental anxiety, he fainted away, he roused himself with the exclamation, "Come, let us defy the devil, and praise God by singing the hymn 'Out of the depths I cry to Thee,'" the same hymn which was sung by the weeping crowd around his body, as it rested in Halle church, on its way to Wittemberg.

The hymns of Luther came hot from his soul, and were almost invariably called forth by the circumstances of his life. The first of them was inspired by the martyrdom of two followers of Christ at Brussels, burned by the Sophists. His renowned Christmas Carol—which shows how childlike was his heart—was written for his own little son. His great Gospel hymn "Dear Christian people all unite" was written as a sort of tract to carry the glad tidings abroad on the wings of song. The intention of all his hymns was

to "keep alive the word of God among the people by singing." He was, therefore, careful to omit all "new-fangled words," and employ only such plain terms as the common people could understand. Consequently the style of his hymns is very simple, direct, and downright,—often quaint, rugged, and homely,—but always full of poetic fire, and breathing faith and courage.

The effect of these hymns was marvellous. Printed originally in broad-sheets, with the heart-stirring music attached, they were scattered over the land as if by magic. Soon they were to be heard everywhere—in the church, in the street, in the workshop, and in the fields. The children learned them in the cottage, and martyrs sang them on the scaffold. "The artizan sings them at his work," says a lady of Strasburg, writing in 1534, "the maid as she washes the clothes, the peasant in his furrow, the mother to the child that cries in the cradle." And wherever they went they carried the fire of the Reformation with them, converting many to the faith, and quickening the divine life in believing hearts. Coleridge has said, "Luther did as much for the Reformation by his hymns as by his translation of the Bible;" and certainly it is marvellous how the one influence supplemented the other, while often the "evangelical hymn" was carried where the Bible had never penetrated. "The whole people," writes a Romanist of the time "is singing itself into the Lutheran doctrine;" and it was a common saying among the papists, "Luther does more mischief by his songs than by his sermons." "Many hundreds," declared an eyewitness from the opposite camp, "have been brought to the knowledge of the truth by one hymn alone, who before perchance could not bear to hear Luther's name." The rough common sense of the keen-witted masses realized at once how much better it was to sing God's praises, or Christ's truth, in good honest German, than to gaze idly at the mass, or listen in dull stupidity to a Latin liturgy. This preference was sometimes manifested in a very characteristic way. Thus in the year 1557, a number of princes assembled at Frankfort, wished to have a Protestant service in the church of St. Bartholomew. A large congregation assembled, to find the pulpit occupied by a Roman Catholic priest, who at once proceeded to harrangue the people. After listening to him in indignant silence, the whole congregation rose in the middle of the sermon and began to sing Luther's gospel hymn, "Dear Christian people all unite" till they fairly sang the priest out of the church. Again in 1529 a Romish priest preached at Lubeck; and just as he had ended his homily, two boys struck up the hymn of Luther, "O God, from Heaven now behold," when the whole assembly joined with them, and continued to do so as often as the priest attacked the Protestants. Even in distant states the hymns of Luther sung the Gospel so effectively into the souls of the people that the priests began to raise special protests against them. One such request to prohibit these heretical songs, was made to a plainspoken baron who inquired what were the hymns objected to. "May it please your highness," was the reply, "they are such as 'Oh that the Lord would gracious be.'" "Hold!" shouted the Duke, "must the devil be gracious then? Whose grace are we to seek if it be not God's?" And the hymns continued to be sung in the court as well as in the cottage.

The best known hymn of Luther is his adaptation of the forty-sixth psalm, "A safe stronghold our God is still." This hymn which has been called "the Marsellaise of the Reformation," and has been compared by Carlyle to "A sound of Alpine avalanches, or the first murmur of earthquakes," is in every respect thoroughly characteristic of the Reformer, and wielded an incalculable influence in favour of the new religion. Sung by glowing hearts on many a battlefield of truth, these rugged verses were chanted, amidst sobs and tears, by the mourners who stood around the Reformer's open grave. It was this battle-song of his old comrade, shouted by a beggar-boy on the street, that arrested the aged Melancthon, and caused him to exclaim, "My child you know not how you have comforted me." We give it in Carlyle's translation:

"A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken.
The ancient Prince of Hell
Hath risen with purpose fell:
Strong mail of craft and power,
He weareth in this hour.
On earth is not his fellow.

With force of arms we nothing can,
Full soon were we downridden!
But for us fights the proper Man,
Whom God himself hath bidden.
Ask ye who is this same?
Christ Jesus is his name,
The Lord Sabaoth's Son,
He and no other one
Shall conquer in the battle.

And were the world all devils o'er,
And watching to devour us,
We lay it not to heart so sore,
Not they can overpower us.
And let the Prince of Ill
Look grim as e'er he will,
He harms us not a whit;
For why? His doom is writ,
A word shall quickly slay him.

God's word, for all their craft and force,
One moment will not linger,
But spite of Hell, shall have its course,
'Tis written by His finger.
And though they take our life,
Goods, honour, children, wife,
Yet is their profit small:
These things shall vanish all,
The City of God remaineth.

Even this famous song was not, however, so popular in Luther's own day as that which follows. This was the second hymn which Luther ever wrote, and it contains an epitome of the reformed doctrine of salvation, as well as a vivid history of the experience through which he and so many of his followers passed. It was entitled by Luther himself "A song of praise for the great benefits which God has manifested to us in Christ;" and anyone can imagine the effect it had in an age in which the story of redemption was both glad and new tidings.

"Dear Christian people all rejoice,
Each soul with joy upspringing,
Pour forth one song with heart and voice,
With love and gladness singing.
Give thanks to God our Lord above,
Thanks for His miracle of love!
Dearly he hath redeemed us.

The devils captive, bound, I lay
Lay in death's chains forlorn;
My sins distressed me night and day,
The sin within me born:
I could not do the thing I would,
In all my life was nothing good,
Sin had possessed me wholly.

My good works could no comfort shed,
Worthless must they be rated;
My free will to do good was dead,
And God's just judgments hated.

Me of all hope my sins bereft;
Nothing but death to me was left,
And death was hell's dark portal.

Then God saw with deep pity moved,
My grief that knew no measure;
Pitying he saw, and freely loved—
To save me was His pleasure.
The father's heart to me was stirred,
He saved me with no sovereign word,
His very best it cost him.

He spoke to His beloved Son,
With infinite compassion:
"Go hence, my heart's most precious crown,
Be to the lost salvation;
Death his relentless tyrant slay,
And bear him from his sins away
With Thee to live for ever.'"

Then after describing the performance by the Son of the Father's will, the hymn concludes with an address of the Saviour to the soul.

"He said to me, 'Cling close to Me,
Thy sorrows now are ending;
Freely I give Myself to Thee,
Thy life with Mine defending.
For I am thine, and thou art Mine,
And where I am there thou shalt shine,
The foe shall never reach us.

* * * *

I rise again to heaven from hence
High to my Father soaring,
Thy Master there to be and thence
My spirit on thee pouring;
In every grief to comfort thee
And teach thee more and more of Me,
Into all truth still guiding.

What I have done and taught on earth
Do thou and teach none dreading;
That so God's kingdom may go forth,
And His high praise be spreading;
And guard thee from the words of men,
Lest the great joy be lost again;
This My last charge I leave thee."*

* Translated by Mrs. Charles.

We conclude with three verses of the Reformer's "Nunc Dimitis," founded on the song of Simeon, and thoroughly characteristic of the brave singer

"In peace and joy I now depart,
According to God's will;
For full of comfort is my heart,
So calm and still.
So doth God His promise keep,
And death to me is but a sleep.

'Tis Christ has wrought this work for
Thy dear and only Son, [me:
Whom Thou has suffered me to see,
And made Him known
As our help when woes are rife,
And e'en in death itself our life.

For Thou in mercy unto all
Hast set this Saviour forth,
And to His kingdom Thou dost call
The whole sad earth,
Through Thy blessed wholesome word
That now in every place is heard.*

The Work of our Missionary Society.

By the Rev. J. B. Myers.

II.—TRINIDAD.

THE committee of our Missionary Society having recently sent out Mr. Alfred Harris, a student from Bristol College, to assist Mr. Gamble, who for many years has been labouring in the above island, some remarks relative to this part of the mission field may be both instructive and interesting. It is well that these less prominent scenes of missionary labour should not be overlooked. Our attention is necessarily directed more largely to the claims of such countries as India, China, Africa, but there is no part of the mission, however small and obscure, which is not deserving of consideration. Without any further prefatory observations, it may be said that Trinidad is the most southerly of the West Indian Islands, being of the whole group the fifth in size. Cuba is the largest, St. Domingo, with Hayti, the next in area, Jamaica coming third, and Porto Rico fourth. Compared with Jamaica it is considerably smaller, that island containing 4256 square miles, whilst Trinidad covers something less that half that surface. It lies off the north east coast of South America, being separated from Venezuela at its northern promontary by the straits known as the Dragon's Mouth, some ten miles in breadth, and at its southern promontary by the Serpent's Mouth, five miles wider.

The island owes its discovery to Christopher Columbus, from whom it received its name. This was in the year 1498. About 100 years afterwards it became a Spanish colony. In 1676 the French dispossessed the Spaniards, but the latter soon regained their spoil. At the close of the last century, five years after our Missionary Society was formed, Trinidad became the possession of the British Crown, ever since which time it has remained one of the colonies of this realm. The public affairs are administered by a Lieutenant-Governor, who is assisted by two councils, the one executive, and the other legislative.

The population of Trinidad is remarkably various. There are the Aborigines whom Columbus found in the interior, now reduced to so small a proportion that Charles Kingsley in his "At Last" expresses doubt whether a pure Indian can be found except it be in the northern

* Translated by Miss Winkworth.

part of the island. Then there are the descendants of the first colonizers the Spaniards, also of the French, whom we have stated, temporarily conquered the Spaniards, and, of course, since Trinidad became a crown colony, the British have added their contribution. But the population has been rendered still more heterogeneous by the introduction of the immigrants required for the cultivation of the sugar-cane, one of the most important products of the island. In the old time of slavery numbers of Africans from other parts of the West Indies, as well as from their original home, were embarked to meet the labour demand; and when the act of emancipation came into effect, and the liberated Creoles left the estates, coolies from India and China were induced by certain government arrangements to supply the deficiency of labour. In the year 1848 more than 5,000 coolies from Calcutta and Madras were introduced. The population has largely increased. Thirty years ago the total was about 69,000; when the census of 1871 was taken the figures had almost doubled.

The value of the imports in 1879 was nearly £800,000 and that of the exports towards a million and a half. Besides sugar, the soil produces cocoa, coffee, spices, and the most choice of the West Indian fruits and vegetables.

The natural scenery of Trinidad is diversified. The northern part which is the more mountainous, combine the bold and the beautiful. The wooded valleys opening on the Gulf of Paria must be exceedingly charming. It has been described in the following language:—"Approached from the north Trinidad appears like an immense ridge of rocks; its eastern and southern shore are also rocky and high; but on the west or side next the Gulf of Paria, it presents one of the most beautiful and magnificent panoramas imaginable, hills, valleys, and plains being covered with a verdure that knows no decay." We need not wonder that it should have been designated the Indian Paradise. We may here mention the remarkable natural phenomenon the island contains: the lake of pitch or asphalte a mile and a half in its circumference, which in its centre is at a boiling temperature.

The climate of Trinidad differs little from that of the other West Indian Islands. Happily it is almost exempt from droughts and blighting winds; and is never visited with such a cyclone as that which devastated Jamaica a short time ago.

Amongst the most pressing requirements of the Island are better facilities for travelling. Our brethren have been much inconvenienced and hindered in their work through the badness of the roads. Amusing experiences might be related. It is no uncommon thing for the mud to be up to the girths of the horses. Very frequently the highway is found impassable. Improvements in this respect are being now effected by the introduction of railways and metalled roads.

As to language, our missionaries have not to acquire a foreign tongue. They do not have to wait, as those who go to India or China, before they can begin their work. Whilst the knowledge of French is sure to be of service, the English is the spoken language.

With these remarks as to the general character of the island, historically and materially considered, we must close this paper, reserving our reference to the operation of the mission until next month.

Our Baptist Principles.

Selected by Rev. J. M'Lellan.

The Origin of Infant Baptism.

THE following extracts are from the "THOUGHTS" of BLAISE PASCAL. He was an evangelical Roman Catholic, and a man of exceptional learning and of prodigious intellectual power. To most readers he is better known as the author of the "PROVINCIAL LETTERS." He was born at Claremont, in Auvergne, in 1623, and died in 1662. He writes on baptism thus:—"In the infancy of the Christian Church, we see no Christians but those who were thoroughly instructed in all matters necessary to salvation; but in these days, we see on every side an ignorance so gross, that it agonizes all those who have a tender regard for the interests of the Church. Then, no one entered the Church but after serious difficulties and long cherished wishes; now, we find ourselves associated with it, without care or difficulty. Formerly, no one was admitted but after a most rigid examination; now, every one is admitted before he is capable of being examined. Formerly, no one was admitted but after repentance of his former life, and a renunciation of the world, the flesh, and the devil; now, they enter the Church before they are in a state to do any of these things. In fact, formerly it was necessary to come out from the world in order to be received into the church; whilst, in these days, we enter the church almost at the same time as we enter the world. Then there was distinctly recognised by those earlier proceedings an essential difference between the world and the church. . . And thus a wide distinction was habitually drawn between the one and the other. . . . Hence it arises, that while then Christians were all well instructed; now, there are many in a fearful state of ignorance; then, those who had been initiated into Christianity by baptism, and who had renounced the vices of the world, to embrace the piety of the Church, rarely declined again to the world they had left; whilst now, we commonly see the vices of the world in the hearts of Christians. . . . But we must not impute to the Church the evils that have followed so fatal a change; for when she saw that the delay of baptism left a large proportion of infants still under the curse of original sin, she wished to deliver them from this perdition by hastening the succour which she can give. And this good mother sees, with bitter regret, that the benefit which she thus holds out to infants, becomes the occasion of the ruin of adults."—*Pascal's Thoughts*, chap. 24.

PROF. HAHN, of Breslau, writes:—"According to its true, original design, it [baptism] can be given only to adults [rather persons] who are capable of true knowledge, repentance, and faith. Neither in Scripture, nor during the first hundred and fifty years, is a sure example of infant baptism to be found; and we must concede that the numerous opposers of it cannot be contradicted on Gospel ground."—*Hahn's Theology*, p. 556.

BAUMGARTEN-CRUSIUS says:—"Infant baptism can be supported neither by a distict apostolical tradition nor apostolical practice."—*His. of Theology*, p. 1208.

The learned German critic BRETSCHNEIDER observes:—"All the earlier traces of infant baptism are very doubtful; on the contrary, Tertullian is the first who refers to it, and he censures it. Origen [born about 185, died 254] and Cyprian, on the contrary, defend it. In the fourth century its validity was generally acknowledged, although the Church Fathers often found it necessary to warn against the delay of baptism. Even Pelagius did not dare to call the correctness of it in question. Augustine pointed out the removal of original sin and the sins of the children, as its definite object; and through his representations was its universal diffusion promoted"—*Theology* (1838), Vol. I., p. 469.

Temperance Notes.

SCOTTISH BAPTIST TOTAL ABSTINENCE SOCIETY.

THE following circular has been issued to the ministers of our denomination in Scotland.

EDINBURGH, 18*th January*, 1882.

DEAR SIR,—In accordance with a Motion passed at the Meeting of the BAPTIST UNION in Glasgow, October, 1880, a Society has been formed for the promotion of Total Abstinence principles in our denomination in Scotland. The prevalence of intemperance in our land, and the dangers to which the young, in particular, are exposed through our drinking customs, call for clear testimony and decided action on the part of Christian people. Other Churches have already realised their responsibility on this question, and our Baptist Brethren in England have spoken out with no uncertain sound. It seems also incumbent upon us, as followers of Him who "pleased not Himself," to aid this truly beneficent movement, and to endeavour to quicken the Christian conscience of our nation, until with unmistakeable utterance it shall pronounce the doom of this gigantic evil.

In the belief that you are in full sympathy with every effort to promote the good of men and the glory of God, we invite your cordial co-operation with us in advancing the cause of Temperance in our denomination, and trust that you will see your way to joining our Society.

Would you kindly intimate the formation of this Society from the pulpit on the forthcoming Sabbath? and would you also ask some member of your Church, who has an interest in the Temperance movement, to receive names and contributions, to be forwarded to the Treasurer?

In name of the Committee,

ALEXANDER WYLIE, *Secretary.*

THE LATE PRESIDENT GARFIELD AND TEMPERANCE.

AT a Memorial Temperance Meeting held in October at Pearl Inn, Cleveland, O., Mrs. W. Ingham presiding, the following was presented by the Rev. Alanson Wilcox, an intimate personal friend of the President:—Garfield's life teaches the lesson of temperance. His paternal home knew no strong drink. All through his boyhood he never touched the intoxicating cup. When he drove horses on the Ohio Canal ample opportunities presented themselves when he might have yielded to the temptation to drink, but he shunned the offer, and grew strong in right principles. Working men often find this vice of drink their worst enemy. Garfield worked as a woodchopper, and carpenter, and after each day of hard honest toil he lay down to sleep at night a sober man. He saw and felt that this was the only road to success in life. At one time he preached the Gospel, and often lectured on this subject. He held that temperance is manliness, self-control, and not merely abstaining from the use of intoxicating drinks. It includes physical organisation. This physical ability, as the result of temperance habits and discipline prolonged his life after the shot of the assassin had pierced his manly body. Had he not been an abstainer he never could have done so much for the public during the past twenty years. Other men drank and went down to obscurity and the grave. He used no wine in his family nor in any other way. His was a home of temperance and Christian graces. By these principles, by good habits, by hard study, and constant devotion to duty, he went forward to the highest position within the gift of his countrymen.

How to get at our People.

Extract from an Address delivered by the Rev. C. H. Spurgeon at the annual meeting of the London Baptist Association, held at the Pastors' College on January 24.

IF we want to get near our people, we must not only do it in the pulpit by our instruction, but we must always be on the watch for them. I do not know about going from house to house visiting our people. It is very important, and we lay it down as a duty; but I have watched our dear brethren who have been great at visiting—well, I have heard some preach better than they do—that is all I have got to say. I have not observed anything miraculously good about the preaching of friends who spend all their time in that particular department. Either the preacher wears out altogether, or else you hear, well, the same sermon three times within two years. How is he to do otherwise? I have heard that Dr. Binney, when he was requested by his deacons to visit more, gave notice on a Sunday that he would visit all the week. He selected the time for calling on people; he would call on gentlemen in the City about twelve, in the very thick of business, and he would call on sisters at home, who had many children, just at the time when they were putting the children to bed. On the Sunday, after spending the whole week at it, and after reading and praying and so on, he said, "I am very sorry, but as friends wished me to spend my time in visiting, I have done so, and have had no time to prepare a sermon, and I will therefore dismiss you with a benediction." I believe that during the afternoon he looked out an old sermon that he had given years before, and he told them he would give them that, but that as long as he was engaged in visitation, he could give them no new sermons at all. I believe they caved in, and thought that, on the whole, they had better have the preaching. Brothers, with all the force of my being, I say, whatever you do, keep your sermons up to the mark. You will visit the people better by sermons than by calling in upon them. Do keep the sermons right. The pulpit is the very Thermopylæ of this war, and you must hold the pulpit. There is a kind of visitation from the pulpit of another sort in which you come home to all their wants and needs, and they go away saying, "Our minister said the very thing, as if he had been in our hearts." That is what I mean; when they shall feel that, though we have not spent a penny in shoe-leather, or a shilling in cabs in going to their doors, yet have we come into their hearts with a message fresh from heaven. But supposing that we cannot do the visiting, we can see them sometimes. In an hotel I notice the bulk of the people come down to the *table d'hôte*, but there are five or six staying upstairs ill, and there are some cranky, crotchety people who never will be converted at the *table d'hôte;* but you must send up their dinner to bed; and I would send it up, and hot, too, and hope that they may get strong enough to come down to the *table d'hôte*, and there be fed with the rest. We must get at them. We cannot allow any one person to perish because our general effort is not suited to the singularity of that person's idiosyncracy.

For the Children.

PLEASING GOD.

THERE is one thought which very few have opened their hearts to, which yet is one of the best thoughts we can think. It is the thought that we have been made, and are kept in life, that we should give pleasure to God.

It will make a great difference in our lives when, instead of doing things to please ourselves, or our companions, we do everything to please God.

I once read a poem, by Mary Howitt, in which this good thought is put into the lips of a very little child. He was called Willie. One day Willie's mamma saw him sitting very silent in the sunlight, with all the men and women and the beasts and birds of his Noah's ark set out in a row. "What are you thinking about, Wille?" said his mamma. Willie answering, said:—

"You know that God loves little children,
And likes them to love Him the same;
So I've set out my Noah's Ark Creatures,
The great savage beasts and the tame,—
I've set them all out in the sunshine,
Where I think they are plainest to see,
Because I would give Him some pleasure
Who gives so much pleasure to me."

It is true that it is only a very little child who would think of giving God pleasure in that way. But although the way of doing the good thing is a little child's way, the thing itself is good to do.

It is good for everybody to try to give God pleasure.

There was a great prophet in the world once, in the days before the ark, who tried to do this, and did it all the days of his life. It was the prophet Enoch. At the end of his life, the story of his life told by God Himself was this: "He pleased God." Not himself, not his friends, but God. I have tried to see what it was he did that was pleasure to God, and I find it was this, "He walked with God." Now you know why it is you walk with some people and not with others. It is because you know them and love them, and that they love you. Enoch knew all that about God. "He walked with God:" he went about with God doing good, helping the helpless and trying to bring people to God.

But there was a greater than Enoch Who pleased God. You remember this is the very thing the voice from heaven said of Jesus: "This is my Beloved Son in whom I am well pleased." And God was very well pleased with Jesus. He began to be pleased with Him even when He was a child. It is said that Jesus, when He was a little boy at Nazareth, "grew in favour both with God and man." Could anything better ever be said of a child's life? To be in favour with God! To have Him well pleased with you! That is to be like Jesus Himself. And you may really be like Jesus in this very thing if you do as He did. He set himself so to give pleasure to God that it became his meat and his drink to do God's will.

Now I would give you this good thought. I ask you to admit it into your hearts. I advise you to take it for the rule of your lives. Say in your heart to God, "O my Father, from this time forth I will try to give pleasure to Thee."

You want to know how you can live this life of pleasing God?

There is one thing we all must have if we would please Him. We must have faith in Himself. "Without faith it is impossible to please God."

Now as this is the very beginning of the way to please Him, I must try to make it plain to you.

"To have faith" means, to believe that God loves you, that He has sent His Son Jesus to bless you, and that He intends you to come up to His home and live for ever, when you have lived your life upon earth.

Next, there are some things which are a grief to God—bad things, untruth, hatred, deceit, meanness; these must not be let into the life. There are other things which give joy to Him; these you should seek in your daily prayers. Obedience and love to parents are things well pleasing in His eyes. And He loves to be asked for faith and truth and goodness of every kind.

But the great secret after this is a very simple one; a little child can understand it. It is letting God please you. Indeed, one of the very best ways of giving pleasure to Him is just being pleased with the things with which He is pleased. He begins by giving us Christ. And He says to you and me, "Take pleasure in My Son in Whom I am well pleased." And whoever enters into this and is able to be pleased with Jesus, and His love, and His life, and His death, in that very way begins to give pleasure to God.

To be pleased with Jesus is a child's first step in giving pleasure to God.

—*Alex. Macleod.*

Correspondence.

TO THE EDITOR OF "THE SCOTTISH BAPTIST MAGAZINE."

SIR,—In the SCOTTISH BAPTIST MAGAZINE for January, 1882, the Rev. Dr. Flett, of Paisley, is reported as having said at his recent church soiree—"But while in the other denominations the party that went in for greater freedom was being defeated in theirs [the Baptist denomination], it was the other party that was losing ground." Now, sir, I know nothing of "the other party that is losing ground," and refusing "to go in for greater freedom." Were a Baptist pastor, for example, to fall in love with German neology, there is not a Baptist in Scotland who would ever even dream of impairing his freedom. But suppose that a neologist stood up in a Baptist pulpit and said,—"I take an independent position in regard to theological thought, and refuse to be bound by the doctrines that have been preached, till now, in this church." Would not the members of that church take up the attitude of freedom, and be true to their ideal, were they to say to said German neologist,—"Sir, your services are no longer edifying and are therefore no longer required." If the members of a Baptist church dare not tell a pastor, after careful study of God's word, that his teaching is unscriptural and unedifying, they have been deprived of their liberty; if they cannot give expression to their conscientious convictions as to the teaching of their pastor, they are placed under a theological dictator.—I am, &c., DAVID YOUNG.

ROTHESAY, *January*, 1882.

(*Reply.*)

SIR,—It is difficult to see the point of Mr. Young's letter or its relation to the statement which he quotes from the report of my soiree address. He does not deny the correctness of the statement, but goes on to make a supposition and ask a question based on that supposition, which he could have done without dragging into the letter my name.

Now to deal thus in suppositions is at best a feckless way. It is more downright to deal in facts. But taking the suppositious question he proposes. The answer to it is simple. Churches constituted as Baptist churches are *on the voluntary principle*, not only have the right to say regarding the services of their ministers—whether neologist or otherwise—when they are "no longer edifying," that they "are no longer wanted," but they do sometimes say it, as not a few resignations testify. It is plain, too, that in such churches, dictatorship is out of the question. One must be a good bit at sea who can even suppose "a theological dictator" in a Baptist church. Whether in the pulpit or the pew, a man has just that amount of influence which his life and labours have gained, and no man can take this influence from him. It is the same with Christian freedom. Where it exists, no outside party can come in and "curtail" it. It is the truth that makes free; and when a man knows the truth, neither friend nor foe can come in and bring back again over his mind the ignorance of his former state. Being enlightened to know Jesus Christ as his Saviour and Lord, and sanctified in heart to love Him, he is enfranchised.

When such a one gives himself to the work of the ministry, he is sacredly diligent to understand his Lord's word; and as he understands it, he preaches it. Freedom is the atmosphere in which he breathes. Wherein the opinions of his fellowmen can help him he is grateful, but he will not be brought under their power. To Christ alone is he under law; and His supreme authority only does he acknowledge. Now such a man is not of the class that Baptist churches wish to get quit of. They are only too glad to get them and retain them. Those that they weary of and, in one way or another, tell to go, belong to a different catetory altogether.—I am, yours,

OLIVER FLETT.

The Francis Johnstone Memorial Fund.

FINAL LIST OF CONTRIBUTIONS.

(*Including all sums paid to 27th January*, 1882).

ERRATA in former list :—

For "Mr. John M'Ilvain, Greenock, £3," read "Mr. John M'Ilvain, £2," and "Mr. Alex. Paterson, £1;" for "Mrs. T. Hall, £1 1*s.*," read "Mrs. T. Hall, £1;" and for "A Lady Friend, £3," read "Miss Scott Makdougall, £3."

Amount in last published List			£424 6 6
Received further per Mr. QUARRIER as follows :—			
Mr. Theophilus Scholes, Glasgow	£0 5 0		
Mrs. Scott, Glasgow	0 10 0		
A Few Friends, N. Frederick St., Glas,, per Mr. G. Grigor	1 7 0		
Collected by Mr. A. Parker, Glasgow	4 9 6		
Mr. Thomas Coats, Paisley, *additional*	5 0 0		
Rev. David Young, Rothesay	0 5 0		
Miss Bell, Glasgow	0 5 0		
Mr. J. Neil, Glasgow	5 0 0		
Mrs. G.	0 5 0		
Mrs. Alexander Forsyth, Fortrose, per Mr. F. Dunn	0 5 0		
Mr. F. Dunn, Fortrose	0 2 6		
Mr. John Nimmo, per Mr. P.	0 10 0		
			18 4 0
Received further per Mr. J. E. DOVEY, C.A., as follows :—			
Mrs. Keith, Joppa	1 11 6		
Mr. J. Lawson, Dundee, per Mr. R. Anderson, Dundee	1 0 0		
Mr. Henry Robertson, Dundee, per ditto	1 0 0		
Rev. John Simpson, Broughty Ferry	1 0 0		
Rev. James Scott, Keiss, Caithness	1 0 0		
Mr. Wm. Mathewson, Kincardine-on-Forth, per Mr. Lockhart	10 0 0		
Mr. Robert Pullar, Perth, per ditto	5 0 0		
Major-General Smith	1 0 0		
Mr. D. W. Henderson, Leith	1 1 0		
Rev. George Yuille, Stirling	1 0 0		
Mr. A. Swan, Stirling	1 0 0		
Mr. David Lewis, Edinburgh	1 0 0		
Mr. and Mrs. Turpie, Lewisham	2 0 0		
Mr. W. Dowdy, Stirling	0 10 0		
Mr. John K. Johnstone, Epworth	1 1 0		
Mr. John Paterson, St. Andrews	2 0 0		
Mr. William Laurie, Portobello	0 10 0		
Mrs. Turnbull and Family, Hawick	5 0 0		
Sir William Collins, Glasgow	2 0 0		
Mr. R. Carmichael, Sen., Alloa	0 5 0		
Messrs. R. & A. Carmichael, Alloa	0 5 0		
Councillor Macdougald	1 0 0		
Miss S. Fowler, Cellardyke	1 0 0		
Mr. George E. Fowler, Alemill, Ayton	3 0 0		
Rev. W. S. Chedburn, Aberdeen	1 0 0		
Mr. R. Fortune, Anstruther	1 0 0		
Bailie Cranston, per Mr. Walcot	1 0 0		
Mr. James Spankie, Carnoustie	1 0 0		
Mr. James Harvey, Hampstead, N.W.	5 0 0		
Mr. D. Forbes, per Mr. G. P. Johnston	0 5 0		
Mr. J. M'William, Bournemouth	5 0 0		
Rev. Henry Harcus, Orkney	1 0 0		
A Friend, per Miss E. Scott, Stirling	0 7 6		
Mrs. Muir, per ditto.	0 2 6		59 18 6
In all			£502 9 0

Intelligence.

The Annual Sermon of the United Presbyterian Church is to be preached this year, on Tuesday evening, February 14, in the Hall, Castle Terrace, Edinburgh, by the Rev. J. P. Chown, of Bloomsbury Baptist Church, London.

BROUGHTY FERRY.—THE SABBATH SCHOOL SOIREE.—The annual soiree of the Sabbath School was held in Temple Hall on Thursday evening, January 12. The pastor occupied the chair. Tea and fruit were served to all, and addresses given by Chairman and other speakers. Songs and instrumental music gave much enjoyment, and a great variety of most interesting views were given under magic lantern by the Superintendent, which greatly contributed to the instruction and interest of young and old. The Superintendent and teachers have much credit in conducting the school.

EDINBURGH. — DUNCAN STREET CHURCH.—The Annual Soiree of the Sabbath School was held on Tuesday evening, the 17th January. The chair was occupied by the pastor, the Rev. John M'Lellan, who had to leave early through indisposition, from which he has been suffering for some time. Mr. Cruickshank took the chair after the pastor left. In the course of the evening entertaining and instructive addresses were delivered by Messrs. John Bone, Cromar, Matthews, and Job Bone. Several of the boys contributed to the evening's enjoyment by recitations, and several of the girls by singing solos, Miss Bone accompanying on the harmonium. But the principal treat, so far as the children were concerned, was a magic lantern entertainment contributed by the worthy Superintendent, Mr. John R. Stevenson. At the close the best scholar in each class received a handsome volume as a reward for diligence and attention.

GLASGOW. — ADALAIDE PLACE CHURCH. — DOMESTIC MISSION. — A Soiree in connection with the Domestic Mission of this church was held on Thursday, 19th January. Tea was served in the hall, after which the chair was taken by Dr. Culross. Upwards of 600 were present, consisting almost entirely of the families visited by the distributors of Mr. Spurgeon's sermons. The meeting was addressed in brief, but earnest and appropriate terms by the Chairman, Mr. Kelly, Mr. Howie (student), Mr. Donald (of the Church's South Side Mission), Mr. Quarrier, Mr. Corbets Mr. Tolmie, Mr. Ramsay, and Mr. A. Grant. A letter was read from Mr. Spurgeon, and the meeting authorised a message to be sent to him expressing gratitude for the benefits received from the reading of his sermons, and the hope that he would be long spared to carry on his noble work. In connection with this Mission about one thousand families are visited weekly, and Mr. Spurgeon's sermons are distributed among them on the loan system. At the Mission Hall in Brown Street there is a children's service on Sabbath forenoon, and a Gospel meeting in the evening. There is a Children's Service on Wednesday evening, another of more general character on Friday, and a Gospel meeting on Thursday. There is also a Mother's Sewing meeting on Tuesday afternoon, and a Young Men's Bible Class on Saturday evening.

GLASGOW.—SOUTH SIDE MISSION.—A Social Meeting in connection with this Mission was held in the Norfolk Hall, on the evening of 3d January, which was of a most enthusiastic and successful character. The hall, which was tastefully and seasonably decorated, was overcrowded. The chair was occupied by Mr. C. S. Donald, evangelist of the Mission, who was supported on the platform by the Rev. J. Scott, B.Sc. Mr. R. Corbet, and others, who subsequently delivered interesting and appreciative addresses. In his opening remarks the Chairman referred to the very cheering success which had attended the operations of the Mission since its commencement two years ago, and gave one or two statistics of the attendance at the different services. One thing he specially desired to notice, and that was the very hearty support which he had received, both from the committee, and also the general body of workers, with whom he had the privilege and joy of associating from the beginning of his work in that neighbourhood. To all he expressed his warmest thanks, and trusted that the present year might far excel the former ones in its results

GLASGOW. — CAMBRIDGE STREET CHURCH BIBLE CLASS—The following address was sent to us from the pastor who wished it to be inserted as "a fitting expression of the right feeling which should exist among the members of a Bible Class to one another."—To Mr.

Henry Jamieson.—Dear Friend,—While regretting exceedingly your departure from our midst to find a home in the distant land of Africa, we cordially bid you Godspeed, and hope to hear of your safe arrival at your journey's end. We would assure you that our sincere wishes for your best interests go forth, and shall accom pany you the world through, ever bearing in mind that the Lord Jesus is equally accessible at all points of the compass, and though Oceans wide between us roll, yet our prayers shall mingle together at the throne of the all wise and gracious Father. We desire through you to express to your dear brother, Edmund, and dear Mr. Scott, the pleasure it gives to remember our intercourse while they were members of this class. The many pleasant evenings spent and benefits derived therefrom, are cherished deep in our memories, and should either, or all of you, return to Scotland, it shall afford us much happiness to meet. To meet here again may not be permitted us. Let us, therefore, remain stedfast and zealous in Christian principle and work, and may we all be recipihnts of that blessed Crown of Life, that awaits in heaven such as are faithful unto death. Death is the portal to a glorious immortality, and beyond the veil we hope to be reunited in the light of the Father's face. God bless and prosper you in all things temporal and spiritual, and may He grant you in this world increased knowledge of the truth ; and in the world to come life everlasting. In the name of the class, I bid you farewell. (*Signed*) Francis W. Grant, *Secretary*.

Lochee.—On Sunday, January 8th, the Rev. W. Smolden, from "Pastor's College," London, was ordained to the charge of the Lochee Baptist Church, the Rev. W. Tulloch of Glasgow presiding. The ordination prayer having been offered by the Rev. W. Tulloch, the charge to the pastor was delivered by the Rev. C. S. Macalpine of Dundee, and the charge of the church by the Rev. W. Tulloch. The service in the afternoon was conducted by the newly ordained pastor, and in the evening by the Rev. W. Tulloch. On the following Monday evening, a congregational soiree was held, when the Rev. W. Smolden presided. The attendance was large, the chapel being well filled. After tea addresses were delivered by the chairman, the Rev. Dr. Culross of Glasgow, the Rev. C. S. Macalpine, Dundee, the Rev. R. Milligan; Chalmers' Church, Dundee, the Rev. A. B. Connel, U.P. Church, Lochee, David Easson, Esq., Dryburgh, and Alexander Gray, Esq., Lochee. The evening was a very pleasant one.

Paisley. — Storie Street S. S. Soiree. — The annual soiree of this Sabbath School was held on Tuesday evening, 10th January, in the church, which was crowded. The pastor, Rev. Dr. Flett, presided, and was supported on the platform by the superintendent, Mr. T. Smith, Mr. J. M. M'Callum, Mr. G. Coats, and Rev. P. J. Rollo. After tea, addresses were given by the friends on the platform, and several pieces were rendered by a choir of young people connected with the school under the leadership of Mr. A. Craig, with organ accompaniment, and some fine songs were sung by Mr. M. Hamilton, a former scholar in the school. Prizes for attendance and good conduct were give to a large number, and each scholar got a present from a Christmas tree, mainly in the form of a useful book. In all, about 600 were present, between teachers and scholars, and a few friends.

Perth.—The Rev. C. Chambers commenced his ministry here on Sunday, the 8th ult. On Wednesday, the 18th ult., a welcome tea meeting of the members was held in the chapel which partook both of a social and business character. In his address, Mr. Chambers thanked the members of the Church for the cordiality with which they had welcomed him into their midst, and explained the manner in which he had been led to accept their invitation. He stated that in the call they had addressed to him he had heard God's voice, and that he felt confident that He who had thus brought them together would bless their union for His own glory and their mutual good. Short addresses were then delivered by each of the seven deacons, and a letter was read from the Staffordshire Baptist Association, Stoke-on-Trent, where Mr. Chambers previously laboured, expressing the regret they felt in parting with him, testifying to the good work he had done in their district, and commending him to the Church in Perth.

Port-Ellen.—On the evening of the 31st Dec., Mr. and Mrs. Campbell invited some of the members and a few of the friends of the Church to meet their much esteemed pastor, Mr. Ross, and his wife to partake of tea together. When full justice had been done to the good fare provided, Mr. Campbell, in the name of the Church, presented Mr. Ross with a riding pony, saddle, and bridle, and Mrs. Ross with a handsome silver teapot

and cruet stand. Such a testimony of esteem is all the more pleasant, as Mr. Ross came to Islay so lately. Mr. and Mrs. Campbell collected the chief part of the money for the presents. The Church is also much indebted to a Glasgow young lady for the help she gave in collecting.

ST. ANDREWS.—The Rev. John George Gibson (not Jesse, as in the Handbook and Report of the Union), is minister here.

Reviews.

THE GREAT PROBLEM; OR, CHRISTIANITY AS IT IS. By A Student of Science. *London: The Religious Tract Society, 56 Paternoster Row.*

What the author means by the title of his book is thus stated by himself: "The death of Christ, after first destroying Christianity, has ever since been its life. This, we saw, is the great difficulty, the crowning phenomenon of the problem" (p. 166). In addressing himself to the solution of this problem the author shows that Christianity, from the position which it has made good for itself in history, demands attention. Then he handles certain outstanding facts connected with the Christian system by way of bringing the interest of the problem to a focus. This done, he goes into an elaborate, though by no means original, argument in proof of Christ's resurrection. Here he finds the key to his problem. Because Christ rose, Christianity has lived and triumphed.

The author writes very lucidly, and his pages, though often prolix, are not without suggestiveness. We demur, however, to the title of his book as being misleading. "The great problem" of Christianity is Christ. When we say that our author writes a book of 445 pages, going over the ground which we have indicated, and at the same time fails to remind us that Jesus claimed to be the Son of God, it is scarcely necessary to add that his performance is eminently unsatisfactory.

OUTLINES OF THE LIFE OF CHRIST. By Eustace R. Conder, M.A. *The Religious Tract Society.*

This is a work very much to our mind. In a succinct manner it furnishes the student of the Four Gospels with such assistance as scholarly research can render towards the reading of the sacred records in chronological order. We wish the volume a wide circulation.

THE RESURRECTION OF JESUS CHRIST. By John Kennedy, M.A., D.D. *The Religious Tract Society.*

Dr. Kennedy occupies a prominent position among the ablest apologetical writers of the day, and the volumes before us fully sustains the honourable name which in this field he has won for himself. It is a book which every enquiring young man ought to procure and thoroughly to study. It is a masterly production.

NEW TESTAMENT BAPTISM. *J. P. Forrester, Glasgow.*

Price 3*d.* per dozen, 1*s.* 6*d.* per 100.

It is quite refreshing to read a Tract on Baptism based upon the teaching of the New Testament. "What do the ablest and most learned Pædobaptists say on the subject?" This is the question writers on baptism too exclusively consider. We do not deem this to be an unimportant question, but hold that the best mode of advocating this ordinance is that which endeavours to show that Christ instituted it.

The author, a friend in the west, has gathered together the passages in the New Testament which refer to baptism, and has added very brief notes of his own pointing out the teaching of these passages.

We like this little Tract so much that we intend to circulate it wherever we can. If others would copy our example, much good might be done.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 46 Gilmore Place, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of February, 1882.

SCOTTISH
BAPTIST MAGAZINE.

Visions and Voices of God.

By the Rev. J. Culross, D.D.

I.—INTRODUCTORY.

THAT God is a first truth, lying at the foundation of all religion It seems a postulate of one's own existence. Constituted as I am, and placed where I am, I cannot think without "thinking" God.

What is God? What is His character, His will, the nature of His government. His attitude towards His creatures? Such enquiries are natural to man: of all beings on earth, they appertain to man alone; he alone asks them, and cannot rest until he receive a satisfying answer. "Why," it is questioned, "why does not the ox as I do? It can lie down upon the grass, raise its head toward heaven, and in its lowings call upon that Unknown Being who fills this immensity of space. But no: content with the turf on which it tramples, it interrogates not those suns in the firmament above, which are the grand evidence of the existence of God. The lower animals are not troubled with those hopes which fill the heart of man; the spot on which they tread yields them all the happiness of which they are susceptible; a little grass satisfies the sheep; a little blood gluts the tiger. The only creature that looks beyond himself, and is not all in all to himself, is man." *

Nowhere in the Bible is the existence of God made the subject of proof; everywhere it is assumed as indisputable. It could not indeed be otherwise, inasmuch as the book claims to be a record of words He has spoken and of deeds He has done. The very first sentence is characteristic of the whole book, containing an assumption that He is, and that He is distinct from His works.

But these works reveal Him; they are a mirror in which He is "seen." The heavens declare His glory, and the firmament showeth His handiwork. He has not left Himself without witness in any nation, in that He does good, and gives rain from heaven and fruitful seasons, filling our hearts with food and gladness. That which may be known of Him is manifest, for He hath "shewed" it. Just as the invisible soul of man is seen in his face and movements, so with God: the invisible things of Him, even His eternal power and Godhead, are clearly "seen," being understood by the things which are made. Thus is His presence manifested in things round about us to the eye of the most untaught; and how much more wondrously to the eye of reverent science, in power, and wisdom, and goodness, and order, and beauty! Illumining and explaining all other manifestations, His glory shines forth to us from the face of Jesus Christ; and the grandest and most fruitful thing that we can do is to gaze upon that Face, and learn, and trust, and love, and adore.

* *Genie du Christianisme: Chateaubriand.*

It is evident that this manifold revelation requires eyesight in the beholder; otherwise nature would be to us like the statute of Egyptian Isis with its inscription: "I am all that has been, that shall be, and none among mortals has hitherto taken off my veil." The ancient Christian apologist, Theophilus of Antioch, who recognizes a manifestation of God in all creation, brings out strikingly and beautifully that there must be a corresponding "sensibility" on our part. "*Shew me thy man*," he says, "*and I will shew thee my God.* Shew me first that the eyes of thy soul see, that the ears of thy heart hear. For as the eyes of the body perceive earthly things, so the ears of the heart and the eyes of the soul perceive Divine things. God is seen by those who can see Him when they open the eyes of their soul. All men have eyes, but the eyes of some are blinded that they cannot see the light of the sun. But the sun does not cease to shine because they are blind; they must ascribe it to their blindness that they cannot see. . . . All life reveals God; His breath quickens all; without it, all would sink into nothing: the darkness of the soul itself is the reason why it does not perceive this revelation."

The great question between Faith and Unbelief to-day, as in the past, has respect to the livingness of God—involving His very existence. It is not, indeed, a question that to any wide extent is discussed formally and indirectly, men taking opposite sides, and bringing forward arguments in support of their respective views: rather it is a question about which, for the most part, men differ silently—the difference, however, affecting their whole manner of thinking, feeling, and acting. Formal atheism has always been comparatively rare. No one will try to prove a negative; and the creed of darkness, "*No God*," is at once the briefest, the hugest, and the most portentous negative ever framed. He who maintains it makes *himself* God; for he claims omniscience.

There are some who have been led to embrace their creed through pride of intellect or pride of heart. With others, the badness of their life has helped them to it. They *dare not* believe in a God who rules in strength and righteousness, and whose eyes are in every place beholding the evil and the good. With others, the cry of "No God" has been a revolt against the foul and brutish superstitions amidst which they lived—as in the case of that old Roman poet—

> "Who dropped his plummet down the broad
> Deep universe, and said 'No God,'
> Finding no bottom."

Others have been dragged (or have stumbled) into disbelief against their seeking; and their own voice is an agony and a horror to them: such men deserve deepest and brotherliest commiseration. What to say of those who are waiting for proof of the Divine existence I know not. The strange thing is that they can be so easy and cool in their waiting. I cannot understand how life is endurable to them with its First Problem unsolved, or how they succeed in escaping the torture of that awful "*Perhaps*!" *

* One hears flippant remarks now and then about "design," "the mechanical God of Paley, and so forth, from men who evidently have not grasped the argument. The following words from Sir William Thomson's Address to the British Association

The commonest form of atheism with men is that which quietly banishes God from the thoughts and shuts Him out from control in the plan and fashion of the life. He is ever with them, about their path and about their bed, dispensing blessings with full and unwithdrawing hand; but because He is unseen He is unthought of and unregarded; they live and move and have their being only in a world of sense and intellect and human affection; and they are glad of any discovery or theory that seems to push Him farther off. He is in their "creed," but not in their heart; a Shadow-God, a Parchment-God, a God whom they have made for themselves in their own image, who does not make them afraid to sin or inspire them with love and truth, an "Absentee-God, sitting idle, ever since the first Sabbath, at the outside of His universe, and *seeing* it go."

Faith, on the other hand, holds by a living God—a God, indeed, who hideth Himself, whom we cannot apprehend by our senses or find out by searching, who is no longer visible and audible as He walks among the trees of the garden, but who is not far from any one of us, who has searched us and known us, who is working living and presently in the midst of us, and with whom, supremely, "we have to do"—the Omnipotent, the Only Wise, the Righteous, the Pitiful, the Merciful, the Patient, the God and Father of our Lord Jesus Christ.

In half a dozen short Studies I wish to call attention to instances, recorded in the Old Testament, of Divine manifestation in visions or by voices. I shall select typical instances, differing from each other in character and circumstances, but together contributing to illustrate God's ways of dealing with men—the light glancing out upon us from various sides and with various colouring. They will take us into a region very unlike that in which we move to-day—the region that Job means, "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth the ears of men and sealeth their instruction." These recorded fragments of human experience, though so old, and under conditions so totally dissimilar to the present, may nevertheless be a help to faith to-day, and may enable us the more truly to value the privilege which is ours, in that "God, who at sundry time and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

"I Ascend unto my Father."

By Mr. J. Brown.

"I ascend unto my Father and your Father, to my God and your God."—John xx. 17.

THIS text is one of the most precious in the Book of God. It has all the glories and the charms of a revelation from the lips of a divine speaker, and delivered as it was at the grave-side, and in the morning of the resurrection, the time and place add a double interest

(1871), deserve consideration in this connection: "Overpowering proof of intelligence and benevolent design lies all around us; and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, shewing to us through nature the influence of a free will, and teaching us that all living beings depend upon one ever-acting Creator and Ruler."

to the scene. The truths of God shine here with a beaming brightness that have scarcely any comparison in scriptural history. *First*, I ascend: the self-same body—the risen body—the body with the pierced hands and wounded sides. I ascend unto my Father above;—the depth of confiding love and confidence here are parts of the utterance, but words cannot convey the full meaning. Love beyond degree. The work of eternal salvation in behalf of man was completed in all its parts, and the manifestation of God in flesh appears in heaven in the presence of the redeemed company. Lift up your heads that the King of Glory may come in, would sound aloud in every part on that morning—the morning of the first day of the week—the brightest, the most gladsome day of the seven, the chosen day of the ascent of the Lord of glory to proclaim His victory.

Second. Your Father, the immediate hearer. Mary Magdalene was the representative of the whole body of believers in all ages, and a closer connection, even on earth, is never represented. Father is a guide, a protector, a provider, and God the Lord is all in all, not only over the body, but over the soul; and for the Lord Jesus to disclose in this word the union of sympathy between God and man is a feature in the love disclosed unspeakable and full of glory. My Father is your Father, said the Lord Jesus Christ, and intimated a union indissolubly begun in time and continued in eternity.

Third. My God and your God. This head is the topstone of the mighty building begun and finished by the Lord Jesus; even by Him who is the author and finisher of faith, and who in mercy to the sons of men appeared to Mary and disclosed the full flow of love that swells His heart to the poor and needy sons of men. "Sing, O heavens, and be joyful, O earth, for the Lord hath done it; the Lord hath comforted His people, and will have mercy upon His afflicted." How suitable was the sound of that consoling voice to the desolate and afflicted one wandering and weeping. Mary was named, Mary was known, and Mary was loved. The love was mutual. She said: "They have taken away my Lord, and I know not where they have laid Him!" But now they meet face to face.

There were two instances in the life of the Lord Jesus in which the same wondrous love and mercy were brought out as manifestly as at this interview with Mary Magdalene. First, in Luke xvi. 22, "The beggar died, and was carried by the angels to Abraham's bosom." Here is death and life—the death of the body loosened the soul or spirit, which was carried to the enjoyment of a new life in another world. Angels were attendants on the departure of the soul from the body, and were unseen to mortal eye. Angels are spirits, and joined were they at once with the spirit of the beggar. Abraham was alive in the other or the dernal world, and had a bosom ready open to give the newly arrived. Nearly 2,000 years before this Abraham had departed this earth into the world of spirits, and during his life-time "He saw the day afar off and was glad," and in the text the Lord Jesus notes, not only his being, but his service, in the Lord above. What a happy union. The Lord Jesus on earth at the time, the departure of the beggar, and the living Abraham in heaven. What a disclosure is here. None other than the Lord Himself could have opened up the amount of blessedness to sit at the feet of Jesus and learn of Him and from Him. The second instance

runs thus. On the tree on which the Lord Jesus was crucified there were two thieves also crucified with Him. One of the two railed against the Saviour, while the other said, "Lord, remember me when Thou comest to Thy kingdom." Jesus, the ever blessed and gracious Lord, heard the prayer of the dying thief; he saved his soul from death; he acknowledged his faith in the words Lord and King: Lord, remember me when Thou comest to Thy kingdom. Jesus answered him at once in the most gracious and direct words: "To-day shalt thou be with me in paradise." No time of suspense; no conditions: "To-day shalt thou be with me." Jesus the Holy One ascended to paradise with a repentant thief. Grace triumphed. Human merit was dethroned, and grace, grace sounded aloud. God and man were united, and all the blessedness of salvation's work fully and eternally secured to the guilty who believe in Him who is the First and the Last. He who liveth and was dead, and is alive for evermore, amen; and hath the keys of hell and of death. These two texts are two examples of the words spoken to Mary on the resurrection morning—I ascend to My Father and your Father, to My God and to your God, and are for ever on the parchment roll of good and gracious tidings to the sons of men. As a kind of affix to the two quoted texts illustrative of the words of John xx. 17, one additional reference may be given of a case, far more extensive in its bearings and particular in its characteristics, because it is that of multitudes of saved men and women in an immortal and glorified state. John was permitted to see and to detail what never before human eye had seen, and to reveal to our wondering sight the visions of the Almighty. Rev. vii. 9–17 unfolds in a wide, wide field the mercy of God to men. A great number, which no man can number, of all nations, and kindreds, and people, and tongues stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, "Salvation to our God who sitteth upon the throne, and unto the Lamb." Here, then, we are introduced to a company of redeemed and glorified saints all washed in one fountain, and all singing one song of praise to the Lamb. No disunion. No preference. No doubting, and no disease. The former things have passed away, and all things are new, and ever, ever new shall remain.

This vast and ever happy assembly has one leader and one feeder—the Lamb. His blood has washed each from sin, and His care leads to living fountains of water, and God shall wipe all tears away from their eyes. Well may we say, who is a God like unto our God, who forgiveth iniquity, and who passeth by the transgressions of the remnant of his heritage, because He delighteth in mercy. The soul is led to God. Love begets love. We love Him because He first loved us. The love of Christ constraineth us. Love is the acting power of all obedience to God here and hereafter. Love never dies; and the power and effect of the saying of the Lord and Saviour Jesus Christ, "I ascend to My Father and your Father, to My God and to your God," never, never dies. Amen.

JUST as soon as any conviction of important truth become central and vital, there comes the desire to utter it. Sacrifice is gladness, service is joy, when such an idea becomes a commanding power.—*Storrs.*

In Memoriam.

JESSIE P. C.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

At times a sudden shadow falls,
To darken and make drear the day;
But clouds are parted when *He* calls,
Whose love illumines all our way.

The tempest, as if uncontrolled,
Beats fiercely on our treasured store;
And what our strongest love would hold,
Seems wrested from us evermore.

The gleesome voice, the pattering feet,
Which flew to catch us at the door,
Are silent now, and cease to meet
Her father when the day is o'er.

And hushed now, to the mother's ear,
Is one sweet voice at eventide,
The well-loved hymn, the simple prayer
So softly spoken by her side.

A thousand arms of love would fail
To stay the secret steps of Death;
One gentle hand has stooped to hail
A little pilgrim from beneath.

That Shepherd Breast, where trusting lay,
On earth, a happy infant throng,
Has gathered up and borne away
Our cherub to the Land of Song.

The tiny grave, where hidden lies
Our sweet and earliest household gem,
Seems ever pointing to the skies,
In which now shines our diadem.

Seven golden years of childhood's love
Are garnered deep within the breast;
And still the echoes of our dove
Come warbling from her home of rest.

O Lord! these streaming eyes are not
The issues of a fretful heart;
Thy changeless love is not forgot,
For in each grief Thou hast a part.

Thy will is good, Thy will is best,
And kinder than our straying will;
Help us to say, "Thy name be blest,"
And in our lives Thy love fulfil.

B.

EDINBURGH, *December*, 1881.

The Work of our Missionary Society.

By the Rev. J. B. Myers.

III.—TRINIDAD (CONTINUED).

IN the year 1843 Mr. George Cowen, who had for some time been resident in the island, expressed his willingness and desire to become an agent of the Society. The committee believing the hand of God was in the matter accepted the offer of service, and thus began the work of the Baptist Missionary Society in Trinidad. In the following year when help was sought for the erection of mission premises, Mr. Phillips, of Jamaica, was requested to visit the island and report his opinion. One or two extracts from his report will shew the religious state of the people at that time: "In no part of the West Indies have I found the lower classes so benighted, idle, and depraved. Compared, indeed, with their brethren in those islands where missionary operations have been more abundant and of remoter origin, they are at the present moment but little removed from that in which the former were fifty years ago." Let it be here stated that the Hindoo Coolies, by their indulgence in their old heathenish superstitions, with the corrupt Romish priests, helped to increase the demoralization of the natives. Mr Phillips found only eight or nine evangelical ministers in the island. The spiritual wants of the people being therefore, as he said, "great and appalling." He relates the very interesting circumstance that Mr. Cowen discovered amongst some Africans, who had been disbanded during after the American war in 1812, and sent to Trinidad certain members belonging to a Baptist church in the Southren States, and tells how thankful and rejoiced they were when there was a prospect of a Christian teacher being sent to labour amongst them. The result of Mr. Phillips's visit was that by a grant from the Jubilee Fund mission premises were secured in the capital Port of Spain.

In the year 1845 the Rev. John Law was sent out to assist Mr. Cowan. At this time five stations had been formed; a school had been opened at Port of Spain and another at Dry River, the people themselves shewing their interest in education by raising £70 towards the fitting up of the schoolhouses. The number of scholars was 95 and of church members 52. Soon after Mr. Law's arrival, Mr. Cowen settled at Savannah Grande, leaving his colleague to maintain the mission in the capital and its neighbourhood. For many years these two places, Port of Spain and Savannah Grande, remained the two centres of our operations. In 1853 Mr. Cowen died, having proved himself an earnest and faithful missionary. In the same year the room in the mission house at Port of Spain being too small to accommodate the congregation meeting for worship, the foundation stone of the chapel was laid. This service was rendered by Lord Harris, the Governor, whose administration promoted so successfully the material and moral well-being of the island. The erection of this sanctuary, necessitated as it was by the growth of the mission, stirred up the zeal of the Romish church. In the manner common to the emissaries of that communion, every effort was made to oppose the Protestant Christians. Writing about this time, Mr. Law said: "The dark condition of the people, and the presumptuous wicked-

ness of the priests make me very sad. Just now little can be done by tracts, as they are generally torn as soon as received. The people seem mad with false religious zeal."

Mr. Law was left without any European colleague for about three years; then, in the year 1856, one of our present missionaries, the Rev. W. H. Gamble, who in consequence of failing health Mr. Harris has gone to assist, was appointed to take the place rendered vacant by Mr. Cowan's death. Mr. Gamble was born and had spent his early life in Trinidad. So concerned was he for the religious welfare of its inhabitants that he came over to this country and educated himself at his own cost, so that he might be the better fitted for the work upon which his heart was set. The society was thankful to meet with such a man, and in due course he was appointed to the station at Savannah Grande.

Three years after this appointment, viz., in 1859 a deputation, consisting of Dr. Underhill and the Rev. J. T. Brown, was sent by the committee to visit the stations in the West Indies. Amongst other recommendations it was suggested by this deputation that the mission should be removed from Savannah Grande to the rising sea port San Fernando, a town some thirty miles south of Port of Spain. It was thought the opportunity for evangelistic work would be increased by this change of station. San Fernando since this date has become a place of considerable importance, 75 per cent. of the export trade of the island going from its port.

In the year 1870 the mission suffered a great loss in the death of Mr. Law. Upon this event, Mr. Gamble removed to Port of Spain, and after some lapse of time the Rev. W. Williams went out to take his place at San Fernando, where with much devotedness he is still labouring.

A reference to the present condition of the work in Trindad will awaken feelings of thankfulness, shewing as it will the progress that has been made. At the church in Port of Spain there are now 114 in Christian fellowship, 19 having been baptised during the past year. A schoolhouse has been recently built at Dry River, a suburb of the town. At one of the two stations under Mr. Gamble's care, Noel Chapel, four have been lately added to the church, and at the other village, the small chapel is about to be rebuilt.

In the San Fernando district the aggregate number of members in the 9 churches is some 500. In looking down the list of the stations as given in the Society's annual report, the reader will remark the peculiar names by which some of the places, where they are founded, are called. There is the First Company, the Second, Third, Fourth, Fifth, Sixth Company. When the American war towards the beginning of the century was concluded, several companies of soldiers, on being disbanded, received as a reward for their services, certain grants of land, on which they became settlers, and it is at some of their settlements our missionary operations are conducted.

In the working of the stations, the European missionaries are assisted by 14 native evangelists, all of whom, with the exception of one schoolmaster, are supported by the Churches themselves.

We trust this cursory description of the Trinidad Mission will prove useful in affording information, and in stirring up a deep interest in the work which is being conducted in connection with it.

Our Baptist Principles.

Selected by Rev. J. M'Lellan.

BAPTISM IS IMMERSION.

THE following quotations are from standard authorities. Similar testimonies could be adduced in abundance.

"*Baptizo.* To dip under water. 2. To draw water. 3. To baptize. *Baptismos.* A dipping in water: baptism. *Baptistes.* One that dips; a baptizer."—*Liddell and Scott's Lexicon.*

"*Baptizo.* A frequentative in form but not in fact; to immerse, to sink." *Robertson's Lex.*

"*Baptizo.* To immerse repeatedly into a liquid; to submerge. . . . *Baptismos.* Immersion; submersion; the act of washing or bathing."—*Donnegan's Lex.*

The reader should remember that *immersion*, however accomplished, is the meaning of the word *baptizo*. When Donnegan adds to the word *immerse* "repeatedly" he goes beyond the proper meaning of *baptizo*. Even the expression "into a liquid" is objectionable; for an object may be immersed by pouring or sprinkling a liquid upon it until it is wholly covered thereby.

"*Baptizo.* To dip, immerse, or plunge in the water."—*Parkhurst's Lex.*

"*Baptizo.* To immerse, to submerge."—*Cremer's Bib. Theol. Lex.*

Let us now take a few historical references:—

"Immersion, in the Church of Rome, stood by law established till the latter end of the eighth century. Then pouring was tolerated in cases of necessity. In this country sprinkling was never declared valid, ordinary baptism, till the Assembly of Divines, in the time of Cromwell, influenced by Dr. Lightfoot, pronounced it so. Prince Arthur, eldest son of Henry the Eighth; Prince (afterwards King) Edward the Sixth; and Princess (afterwards Queen) Elizabeth, were all baptized by immersion."—*Robinson's Hist. of Bapt.*, p. 525.

"In this country [Scotland], however, sprinkling was never used in ordinary cases till after the Reformation. During the persecution of Mary, many persons, most of whom were Scotchmen, fled from England to Geneva, and there greedily imbibed the opinions of that Church. In 1556, a book was published at that place, containing 'The Forms of Prayer and Ministration of the Sacraments, approved by the famous and godly learned man, John Calvin,' in which the administrator is enjoined to 'take water in his hand, and lay it upon the child's forehead.' These Scottish exiles, who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin; and, returning to their country, with Knox at their head, established sprinkling in Scotland."—*The Edinburgh Encyclopædia*, *Art. Baptism.*

"It [sprinkling] has already been found in Africa, in the time of Cyprian, where it obtained for him a favourable expression of his opinion. In fact, wherever the doctrine of the absolute necessity of baptism to salvation, even in the case of babes, was admitted, it became contrary to nature to maintain that immersion alone was baptism; for, in that case, many dear little infants and others must be lost. It would seem that in France, in the eighth century, many of the clergy had, in cases where immersion was impracticable or very difficult, volunteered to modify their practice by pouring or sprinkling, as the case might require. Such a practice, however, even in this case, having the sanction of no ecclesiastical authority, the French clergy availed themselves of the opportunity presented by the presence of Pope Stephen II. (who, having been driven from Rome by the Lombards, had fled to France to claim the protection of Pepin), to inquire, among other points of difficulty, if, in certain cases, pouring or sprinkling might not be considered

as valid baptism. . . . The precise question proposed was, Whether, *in case of necessity* occasioned by illness of an infant, it were lawful to baptize by pouring water out of the hand, or a cup, on the head of the infant? Stephen answered, 'If such a baptism was performed, in such a case of *necessity*, in the name of the Holy Trinity, it should be held valid.' This answer of Stephen's is the first public authority for private baptism, and for sprinkling." *Hinton's Hist. of Baptism*, pp. 156, 157.

Concerning the Collection.

By Rev. James Dann.

THE Burmese are said to be a very musical people. Music enters largely into all matters of social importance, and the love of it finds expression in the manufacture and employment of a variety of instruments. It must be confessed that, to a cultivated European ear, there is much of discord and but little of harmony in the musical performances of the interesting subjects of King Theebaw. But there is one of their instruments which, although somewhat crude in construction, has some euphonious possibilities in it, and it has one use which is very suggestive. The Burmese gong, when deftly struck by the accustomed hand, and thereafter gently waved in air, is by no means unpleasant to hear. And when, as is often the case, it is employed to summons a passing neighbour, on his way with an offering to some distant temple, in order that he may become the agent in transmitting a similar gift from a worshipper whom circumstances detain at home, it conveys a lesson which we do well to lay to heart.

Winter, with all its rigours, is upon us. And it serves well to mark the season of small attendances at worship on the Lord's Day, and of diminished collections for various religious purposes—not always because of the indifference or parsimony of those who become defaulters in these respects. The zealous minister, anxious above all for opportunities of usefulness, and feeling some pangs of regret as his sermon, carefully and prayerfully adapted to that end, fails to reach more than a comparatively limited number of his regular hearers, yet remembers that among the absentees are some who attend his ministrations with their prayers, and regret that they cannot be in the house of God. And wherein they fail in reference to the duty of giving of their substance, it is charitably hoped and readily believed, is, that many do so from forgetfulness only. Still, the injury inflicted is by no means small, nor are its consequences unimportant. Present or absent, we must remember that, with us or without us, the ordinances of God's house must still be carried on, and objects of a kindred character must be supported, at a cost certainly not less in winter than in the other seasons of the year. And the duty of Christian giving is just as urgent whether we actually pass in the sight of the familiar plate or box or not. Indeed, the fact that we cannot aid in God's work by our presence and kindly words only, is a strong argument in favour of our doing what we can by keeping up our contributions with unflagging regularity to the exchequer of the sanctuary. Will some of our readers who may, through forgetfulness, have omitted attention to this duty—which, rightly understood, is no less a high privilege—and who cannot be justly charged with parsimonious indifference to the claims of Christ's cause, remember that in this, as in other things,

> "Evil is wrought for want of thought
> As well as want of heart."

And let them take a lesson from the Burmese villager, who, unable to carry his gift to the temple, summons his friend by the beating of his gong, and *sends it* instead.

Baptists in Russia.

THE Baptists are doing a good work and are known by the upright lives they lead. This is so marked, and is such a source of power, that the priests are unable to respond to this argument of good living. The following sketch appeared in a Russian newspaper (*Noveya Vpemeya*), and comes to us *viâ* the London *Times*. It is written from Viadekavkas, Russia. The ruse of the local Archpriest to palm off on the people a renegade monk for a Baptist Missionary shows how hard they are pressed.

The numerous Russian dissenters are powerful and dangerous adversaries to the reigning religion, and they have found a rich soil for propagating their faith. The Baptists, who have quite recently transplanted themselves here, cause more agitation and disquietude to the Russian clergy than any of the rest. Strong by their sincere devotion to religious principles, and leading an exemplary life, they are, indeed, a "thorn in the side" of the Orthodox ecclesiastics. Having appeared at Vladekavkas, and being officially acknowledged as "not pernicious," they began to spread among the people tracts of an entirely moral character, costing only a copeck each, and stamped with the diocesan seals. The clergy of this town were quickly aroused, and began to spy out heresy in these little books, bearing these titles—"The Road to Salvation," "Lizzy, the poor Singer," "What will it cost?" "The Publican and the Pharisee," &c. The most energetic of the priests went to the places of sale and took them away in large quantities; in fact, in armfuls. To their great regret, however, the police refused to confiscate books which had been allowed by Censor. The spiritual fathers then tried to persuade them that the seals and signatures on the books were forged; but, of course, this innocent invention had no success. It was consequently necessary to propose other means for wrestling with this pernicious propaganda of the Baptists, and the Orthodox clergy determined to have recourse to the customary "dispute," and at the first experiment they received a complete overthrow. The speakers on the Baptist side adroitly placed the question on ground upon which they were perfectly secure. "Compare," they said, "your morality with ours." Discussions placed upon such a ground were not convenient for the Orthodox Church, and the local clergy, perfectly understanding this, determined to find an "outsider." Such a one—viz., "a missionary"—was found, and reports of the coming dispute with a preacher of God's Word were soon spread abroad on the other side of the river Tcherik. One fine day, on the other side of the river, where the Baptists lived, a large crowd composed both of the Orthodox and of Dissenters, was gathered together. The local Archpriest kept himself in the back ground, and awaited the result of the impending debate. Quite unexpectedly, however, the chief of the police appeared on the scene, having been informed of the unusual concourse of people. As far as one could notice, the representative of the police generally speaking, had nothing to say against meetings of this kind, but he required to have previous notice about them, in order to be able to take measures in case of disturbances. The meeting, however, was dispersed. But in a week's time, another was held in the cathedral square. It was a larger meeting than the former one, and the Archpriest again stood in the corner, as if washing his hands of what took place, and, some distance away, on a little mound, one could see the figure of the "missionary" speaking to the people. The dress of the preacher consisted of a garb something between priest's dress and that of a peasant. He wore a soft hat like a priest's. His sermon was not very long, and again the chief of the police made his appearance, and requested to see not only the "missionary," but also his passport, which clearly proved that the "missionary" was a "novitiate," and had been expelled from two monasteries for immoral conduct. The same day, he was sent away from Vladekavkas.

Temperance News.

SCOTTISH BAPTIST TOTAL ABSTINENCE SOCIETY.

AN inaugural social meeting in connection with this Society was held on Monday evening the 20th ult., in the Hall of Dublin Street Chapel. Rev. Wm. Grant, the president of the society, was in the chair, and among those present were the Rev. James H. Atkinson of Leicester; Rev. Owen D. Campbell, M.A.; Messrs. Robert Lockhart and E. Cruickshanks; the Treasurer, Mr. J. W. Johnston, and the Secretary, Rev. A. Wylie, M.A. There was a very large attendance of friends, members, and adherents of all the Baptists Churches in the city. After tea apologies were read from Sheriff Guthrie Smith, who regretted that on account of business engagements he could not be present, and from Mr. Hugh Rose who was prevented from being present by indisposition.

Mr. GRANT said that they had met to inaugurate the society which had been established for the dissemination of total abstinence principles. He believed that as the world advanced, and as men became more and more intelligent, that the Church of Christ would rise and shake herself clear of all connection with the drink traffic. He had been a total abstainer for 42 years, and during that time had seen many who had occupied positions of eminence, men of intellectual training, men who had occupied churches and pulpits, degraded and ruined by the effects of strong drink. If any one had a desire to see what the effects of drink had been on men, they could do so by visiting the Sabbath morning breakfasts in the Drill Hall, where they would find men who had occupied high positions, and office-bearers in Christian churches dragged down by the use of strong drink. He did not want the Baptists to be backward in a great work of this kind. Baptists had been foremost in the cause of missions and religious liberty, and it would not do for them to lag behind in this movement.

Rev. ALEX. WYLIE, Marshall Street Baptist Chapel, said that the object they had in view was plainly shown in the motion made at the meeting of the Baptist Union of Scotland held in Glasgow two years ago. They had no desire to occupy a backward position, but they should stand forward and openly declare their adhesion to the principles of total abstinence. It had been said to him that one of the results of the movement might be to introduce division into the Church. He distinctly repudiated that, and said nothing was further from the intention of those interested in the formation of the society. They desired that the Church should take its place in connection with this movement. Men on every side had come to the conclusion that this drink traffic must necessarily give way if the country was to be maintained. Was the Church to stand still while men of no principle, atheists, men of worldly minds, had come to the noblest conclusion with regard to their fellowmen in this matter? What they wanted was the testimony of the Church that it should speak out and cry for the abolition of this drink system which was yielding such pernicious results.

Rev. J. H. ATKINSON of Leicester said that he was present this evening in no official capacity. He was connected with the sister association in England, and he took a deep interest in all that it did. He was very sorry that his friend Mr. Lang, the travelling agent for the English Society, was unable to be present, because when he accepted the invitation to come to this meeting he fully expected that Mr. Lang would be present also, and he thought all that he would require to do in the way of speech-making would be to say ditto to Mr. Lang, who was so well acquainted with the work of the temperance cause among them. He also wished to say that it was just because of the accident of his preaching upstairs yesterday that he was present this evening, but it gave him very great pleasure to meet with the

friends in Scotland on the interesting occasion of their inaugurating a Temperance Society. He wished it every success, and hoped that the work would prosper even more than it had done with them in England.

After the Rev. OWEN D. CAMPBELL had spoken,

Mr. LOCKHART gave an interesting account of some of the early efforts of temperance reformers and shewed how great the contrast was, between the attitude of Christian people about forty years ago, and what it was at the present day in reference to the teetotal movement—he said there were many not with them still -but it was very encouraging to all engaged in the noble cause, especially to those who had laboured so long, to see that the Christian Church, and almost every Christian minister who had true spiritual life in him, wished every effort God's speed that had for its aim the overthrow of the drink traffic. He quoted from Mr. Spurgeon's reply to the rumour in the newspapers that the Premier was treated to a glass of wine on his recent visit to the distinguished preacher, and said that Mr. Spurgeon, after intimating that he was a teetotaler, and neither took wine himself, nor offered it to others, said, that Mr. Gladstone did worship in his church, and that was about all that was true in the statement. In concluding, he appealed to the office-bearers of our Churches, Sabbath School teachers, and Christian workers to join in the hearty work of the Temperance cause.

Temperance songs and hymns were sung at intervals during the evening.

Mr. CRUICKSHANKS proposed a vote of thanks to the speakers, and the meeting was closed with the benediction. At the end of the meeting the Treasurer received a good many names as members of the Society.

Who is my Neighbour?

I.

Who is my neighbour?
Is there a heart that's drowned in woe
Too deep for sympathy to know?
Still to that grief-bowed spirit go,
And let him be a friend or foe,
He is your neighbour.
Your words must then be kind, though few,
Let them gently drop like dew;
Perchance they'll cheer, and gladden too,
The heart that kindness never knew:
Besides, he is your neighbour.

II.

Who is my enemy?
Have your kind words and thoughts been doubted?
Have you felt hurt, and coldly slighted?
Have fondest hopes been rudely blighted?
Is this an enemy?
Then you must pray to One above;
Ask Him all anger to remove,
He is a God of Peace and Love,
And He your spirits then will move
To love your enemy.

M. F. C.

Intelligence.

BAPTIST MISSIONARY SOCIETY.—We regret to say that we only heard just as we were going to press, that the Deputation from the Baptist Missionary Society will visit Scotland at the close of the present month. They will preach in Edinburgh on Sunday, March 26.

COATBRIDGE.—The annual soiree of the members and friends connected with the church here, took place on the evening of Monday, 30th Feb. The chapel was well filled on the occasion. The pastor, Rev. J. A. Marnie, presided, and and was ably supported by Revs. O. Flett, D.D., Paisley; G. Yuille, Stirling; J. Paterson, Glasgow; and G. Whittet, Wishaw. The pastor stated that the past year had been better than some previous years in regard to the Church, and not so good as some others. The numbers had been reduced a little by members leaving, some having gone to America, some to England, and others to various towns in the neighbourhood. Still for what blessing they had received they were thankful, and concerning the future they were hopeful. Able and stimulating addresses were delivered by the other speakers and were heartily appreciated by the audience. Several select pieces of music were effectively given by the Airdrie evangelistic choir during the evening.

DUNDEE. — FREE CHURCH PRESBYTERY AND BAPTISM.—The following is taken from a debate on the organ question:—

Rev. J. JENKINS.—We are told that because there was no instrumental music in the worship of the early Christian Church there ought to be no instrumental music in the worship of the Christian Church now. That just means that the ritual of the Christian Church now is bound by the form of ritual in the early primitive Church. I would like to know if there is any Christian Church on the face of the earth that has ever believed that principle. Most manifestly our own Church does not believe it. Her practice shows that she does not believe it. I do not refer to such matters as the community of goods or the kiss of charity, but to a matter which is bound up with one of the most sacred rites in the Christian religion—I mean the mode of baptism. I suppose no one will deny that the primitive form of baptism was immersion. No well-informed man will deny that was the practice of the early Church, and the practice of the Apostles.

Rev. JOHN LYON.—I do not see why Mr. Jenkins should make such a broad statement.

Rev. J. JENKINS.—I will be prepared to prove it if challenged.

Rev. JOHN LYON.—I think it is challengeable.

Rev. J. JENKINS.—I thought that would not be challenged. (Laughter.) I say the primitive form of baptism, and I appeal as my warrant to such books as Dean Stanley's——

Rev. JOHN LYON.—A bad authority. (Laughter.)

Rev. J. JENKINS.—And others who have written on the subject. I repeat that the primitive form of Christian baptism was immersion.

Rev. A. O. BAIRD and others.—No, no; no evidence.

Rev. J. JENKINS.—The question is one of little moment. I say that the mode of immersion should not be adopted now, and the fact that it is not shows a triumph of common sense and Christian prudence. If the Apostles had lived in the nineteenth century in circumstances like ours, I don't belive they would ever have had the form of baptism different from what it is now. That being so, what becomes of your principle?—*Dundee Advertiser, February 9th.*

EDAY.—The new chapel in Eday, which has been in process of building for about a year past, was opened for worship on Thursday, February 2nd. A public service was held in the forenoon, when Rev. Alfred Hewlett, Wick, preached a sermon, full of thoughfulness, on the 148th psalm. Beside the preacher, on the platform along with the pastor of the church, were Rev. Mr. Ingram (U.P.), and Rev. Mr. Smith (E.C.), ministers in the island.—At a soiree in the evening the chapel was crowded. The pastor, who occupied the chair, was supported on the platform by Rev. Messrs. Hewlett, Ingram, and Smith; and Messrs, Horne, Tulloch, and Gordon. After the usual preliminaries, the chairman made a few introductory remarks, and addresses on subjects suitable to the occasion were delivered by most of the gentlemen on the platform. A reading by Mr. Tulloch, and several hymns ably rendered by the choir, added much to the pleasantness of the evening.

Votes of thanks having been awarded, the meeting was closed in the usual way. —On Sabbath following, services were conducted in the new chapel by Revs. C. Hewlett and Henry Harcus, Burray. The chapel, which is a very neat and well arranged building, is seated for about 250 persons. The exact cost has not yet been ascertained, but it is estimated at about £300. To this, however, must be added nearly another £100 for services given gratuitously by the members. There is still a little debt remaining on the building, but this, it is hoped, will soon be cleared off.

GALASHIELS. — SABBATH SCHOOL SOIREE.—The annual tea meeting of the scholars, teachers and friends in connection with the Stirling Street Church Sabbath School was held in the Chapel on Friday, Feb. 3. The Rev. D. R. Key, M.A., pastor of the congregation, occupied the chair. After the company, numbering 360, had partaken of an excellent tea, the Chairman addressed the children, giving them some excellent advice. The church choir having then sung an anthem, Mr. James Barker addressed the meeting. He pressed on the young people the necessity of doing everything to the very best of their ability, not knowing what position they might be called upon to fill in after life. Mr. H. Smith and Miss Grace Henry having sung solos, Dr. Somerville addressed the meeting. He impressed upon them the fact that what they as boys and girls were, so would they as men and women be. He illustrated this by reference to his schoolboy days. Another anthem having been sung by the choir, Mr. F. C. Burnett spoke to the children some stirring words, warning them of the many evils surrounding them, and showing them the true place of safety. A solo having been sung by Miss Janet Happer, Mr. J. Charters spoke on dilligence, showing how many men had risen from low positions to occupy foremost places in the world. The choir having again sung, Mr. David Craighead, jun., addressed the children on the word "Watch," dissecting the word, and exhorting them to watch their words, actions, conscience, and heart. After another solo had been sung, the usual votes of thanks were accorded, and the meeting broke up, all those present receiving an orange on retiring.—*Chemistry.*—On Monday evening, Feb. 6, Dr. Somerville delivered a lecture in conection with the Bible Class. The subject was "The First Principles of Chemistry," with experiments. The proceeds went in aid of the funds of the Sabbath School. The lecture, which lasted nearly two hours, was listened to by a large and interested audience, which showed its appreciation by frequent applause. At the close the Rev. Mr. Key, chairman, proposed a vote of thanks to Dr. Somerville and Mr. Walker, chemist, who ably assisted him, which was heartily awarded.

GLASGOW. — ADELAIDE PLACE CHURCH.—A congregational soiree of this Church was held on Wednesday, 15 Feb., Rev. Dr. Culross presiding. The chairman was accompanied to the platform by Rev. W. Howie Wylie, of Helensburgh (author of "Thomas Carlyle: the Man and his Books"); Rev. Jervis Coats, M.A., of Govan, Rev. Jas. Paterson, Rev. W. H. Elliot, Rev. Mr. Seaman, of Hawick, and several deacons and members of the church. Mr. Wylie delivered an eloquent and thoughtful address on "The Christian Church, a depository and a dispensary of saving truth." Mr. D. Lockhart reported the progress made in collections for missionary purposes, which had been considerably increased; Mr. J. C. Robertson (south side superintendent) threw out some practical hints on improvements in conducting Sabbath schools, and was followed by several members of the church in a short open conference on the same subject. Rev. Mr. Coats dwelt earnestly and touchingly on Christ's estimate of the value of the soul; Mr. Wm. Muir, student, spoke on "the relations between the church and young men;" and Mr. Wm. Tolmie, on "The courtesies of church life."

GLASGOW. — FREDERICK STREET CHURCH.—Special services were held on Sabbath, Feb. 12, when Rev. Dr. Pulsford (Congregational) preached in the afternoon, and the pastor, the Rev. A. F. Mills, in the morning and evening.—On the Wednesday evening following, the congregational soiree of the church was held, when a large company partook of tea, and were afterwards addressed by the Revs. G. Yuille, Stirling, James Paterson, Glasgow, R. Steel, Paisley, and J. Steel, Greenhead Street U.P. Church, Glasgow; Revs. J. P. Rollo, and W. H. Elliot, Glasgow, were also present, The pastor occupied the chair. The addresses delivered were both instructive and entertaining. The choir, under the leadership of Mr. M'Kean, gave some very enjoyable selections of music, while two young ladies (members of the choir) rendered the sacred solos which much

taste and feeling. Altogether the meeting was of a most enjoyable character.

GREENOCK. — TEA AND PRESENTATION. — A farewell tea meeting of the superintendents and teachers of the school connected with the Church, Orangefield Place, was held on Thursday evening, 2nd February, to take leave of Mr. Wm. Boyd, who has been a teacher in the school for a considerable time, but is now removing to London. In the course of the evening the senior superintendent, Mr. M'Ilvain, presented Mr. Boyd, on behalf of the superintendents and teachers, copies of Oliver and Boyd's *Geographical Dictionary*, with maps, and Dr. J. Angus' *Bible Hand Book*, as a memento of the feelings of affectionate Christian regard and esteem which were entertained towards him. In doing so, Mr. M'Ilvain, in a few words, referred to Mr. Boyd's valuable services in connection with the school, and the consequent regret which they all felt at his leaving them; at the same time he had no doubt that in the large city to which he was going he would find a sphere wherein he might be useful in leading the young to Christ. Mr. Boyd made a feeling reply, in which he expressed his warm thanks for the kindness which he had experienced both in the church and the school, and his strong sense of obligation for the present manifestation of this kindness. Messrs. Galbraith, Muir, M'C. Brown, and other teachers addressed the meeting, which was succeeded by a meeting for prayer.

SPEZIA MISSION.—Those interested in this mission will be pleased to read the following extract from the letter of a lady now visiting there:—"The greatest object of interest to me here is the mission work carried on by Mr. Clark and his friends. Mr. Anderson, from Glasgow, is here now as a helper, and a most valuable one he is. He is a very earnest worker, and the work is growing upon them. Since we came here an officer and several of his men sent for Mr. Anderson, and asked him to conduct a weekly service among them at their Fort, four miles from here. He at once secured a room, and at the opening service (a very wet night) there were four officers present and several men. It was very curious to watch them when the first hymn was sung—the first they ever heard. They were very much interested all through the service, and wished them to be continued. Who can tell what may arise from this small beginning. Great numbers of the people are getting tired and dissatisfied with the priests, and want something better. It is very evident that our mission here, while it has the hatred of the priests, has the confidence of the people —their holy life and toil for fourteen years has told its own tale. There were four men baptised last Sunday, one was an old man above eighty, who had been a sailor, and when in England had a Bible given him. This was many years ago, but ever since he has been studying it, and praying that some one might be sent him, who could instruct him more perfectly, and when one of these evangelists was sent to that town he was there waiting for instruction."

WICK.—SOIREE.—A soiree in connection with the Sabbath School of the congregation was recently held in the church, Union Street, Pulteneytown. There was a large attendance of scholars, fully one hundred and twenty, in addition to teachers and visitors. The Rev. Mr. Hewlett occupied the chair, and after a hymn was sung, an appropriate address was delivered by the chairman. In the course of the evening, one hundred prizes were distributed to the juveniles for their proficiency in their lessons and for regular attendence. Some of the boys and girls present sung and recited admirably. One piece of recitation by Miss Bella Sinclair, who attends the class taught by Miss Macallan, drew forth well-deserved applause. The soiree was one of the most successful ever held in the chapel, which, by the way, was tastefully decorated for the occasion.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 46 Gilmore Place, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH BAPTIST MAGAZINE.

The Spring Session of the Union.

THOUGH it is a far cry to Aberdeen, we would fain hope that the distance will not deter a fair representation of the Churches of the Union from attending the forth-coming meetings. The prospect of seeing the Granite City is of itself no small attraction—for Aberdeen is one of the "sights" of Scotland. But the main inducement to attend the Spring Session ought to be a sense of Christian duty. Our brethren in the north are staunch upholders of the principles which are dear to us as a body. Nor have they been unsuccessful in their endeavours to advance our denominational influence. The Crown Terrace Church, under whose auspices the meetings are to be held, is one of the most vigorous and hopeful churches in the Union. Our brethren have thus a claim upon our sympathy and help which we should, on such an occasion as this, be prompt to acknowledge.

Then, the interests of the Union demand that the opportunity which the Spring Session will furnish for bringing our work under the notice of our northern brethren, should be taken full advantage of. Our Union work and our aims must be brought home to the hearts and consciences of our Baptist brethren throughout the land, if we are, under God, to carry to a successful issue the great and noble enterprise to which we have put our hand. In the face of ignorance and prejudice on the part of outsiders, we are called upon to testify to the all-sufficiency of Holy Scripture as the confession of our faith. And, in order to secure an intelligent interpretation of Scripture to the people, we have definitely made up our minds that, as far as in us lies, our future ministers shall receive a thorough academical and theological training.

To carry out this simple but grand programme we must, as a denomination, be all alive. The glorious gospel of the grace of God must be dearer to us than very life. The meek, majestic Sufferer of Calvary must in very truth be the Sovereign of our hearts. For the honour of *His* name, and for the triumph of *His* kingdom we must gird up our loins, and, with all alacrity, address ourselves right heartily to the work to which He summons us in Scotland; and so acting we may calmly leave the issue in His hands. We believe that, in some respects, we can expound to our pædo-baptist brethren the way of God more perfectly, and out of love to them and our common Lord we feel called upon to bear our testimony. The only triumph we long for is the triumph of truth. Our desire is, not to multiply the barriers which separate us from our brethren, but, as far as loyalty to Christ permits it, to remove those that already exist. It is not, then, as fierce sectarians that we are to meet in Aberdeen, but as lovers of Jesus Christ, and of all who are His. Let us assemble ourselves together in His name, and we may confidently expect to derive from His fellowship, and from our fellowship one with another in Him, an impulse which shall tell upon our work as individuals, and as a Union, for many days and years to come.

Visions and Voices of God.

By the Rev. F. Culross, D.D.

II.—ABRAM.

AWAY in the Syrian pasture lands, nearly four thousand years ago, the figure of the patriarch Abraham rises into view—one of the grandest in all history—the father of believers, the friend of God, the heir of the world. His birthplace was Ur of the Chaldees, in southern Babylonia, the oldest civilized region in Asia, if not in the world. Astronomy, mathematics, architecture, sculpture, painting, gem-engraving, metal-working, weaving, agriculture, and so forth, were diligently cultivated, and reached a stage of considerable advancement. But notwithstanding, the religion of the people was of the most debasing kind. They worshipped the host of heaven; they changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things. Ur itself, according to the most recent researches, is represented by the mounds of Mugheir, enclosed by a ruined wall nearly two miles long, the space just beyond being occupied by graves of all ages, attesting the long period during which the city flourished. So far as can be judged from the explorations, it must have risen into importance about the twentieth century before Christ. The inhabitants of the region seem to have consisted of two races—Cushites who occupied the towns, and tent-dwelling pastoral tribes of the family of Shem. It was to this latter race that Abram belonged.*

There is difficulty in construing the various notices; but it would seem that, whatever premonitions Abram received from "the God of glory" while yet in the land of the Chaldees, the migration thence took place under the leadership of Terah, the patriarchal head of the family. He "took" Abram his son, Sarai his daughter-in-law, and Lot his grandson, "to go into the land of Canaan." It was no sudden departure or flight, as when Jacob escaped from Laban; but an orderly and slow progression from one camping station northwards to another. At length they reached the pasture-lands of Haran, four hundred miles up the Euphrates, and there for a time they settled down. According to the generally received view, Haran was situated in Upper Mesopotamia, about fifty miles east of the Euphrates, on the banks of the modern Belikh.†

While he sojourned there, among moon worshippers and idolators, God called Abram to leave country, kindred, and father's house for a

* A fine cylindrical seal of Urukh (or Lig-Bagas), the earliest known king of Ur, was discovered by Ker Porter, but afterwards lost. Another, probably belonging to the succeeding reign, may be seen in the British Museum. For information respecting Ur, consult Loftus, Rawlinson, George Smith, and others.

† Dr. Charles Beke has advanced the view that Haran lay, not beyond the Euphrates, but somewhere in the vicinity of Damascus, most probably in the country watered by the Pharpar and Abana. See a correspondence on the subject in the *Athenæum*, November 23, 1861, to May 24, 1862, in which Dr. Beke, W. F. Ainsworth, J. L. Porter, and Sir Henry Rawlinson take part.

land that should afterwards be shewed him;* and the promise was given that he should become a great nation, that his name should be exalted, and that he should be blessed and made a blessing to the whole world. Obedient to this call, he went forth across the Euphrates flood, not knowing whither, but surrendering himself to an invisible Guide. Terah remained behind, and only Lot accompanied Abram. Memorable goings forth are recorded in history, as when Columbus sailed in quest of a new world, or as when the "Pilgrim Fathers," saying, "*Farewell, dear England,*" with many tears, sought a home for religion and liberty across the ocean; but, more than any other, is the going forth of Abram intertwined with the world's spiritual destinies. On his arrival at "the place of Sichem" in "the land of Moreh," the Lord appeared to him, and said, "This is the land which I will give to thy seed." Henceforward to the close of his life he was a "pilgrim" sojourning in the land of promise as in a strange country, wistfully looking for the city which hath foundations, whose builder and maker is God.

As time passed on he became very rich in cattle, in silver, and in gold; he had more than three hundred trained servants fit for war; and it became a necessity that he and his kinsman Lot, who had prospered in proportion, should occupy separate districts: the land was not able to bear them. The choice was given to Lot, and he settled in Sodom, across the Jordan; while Abram "dwelled in the land of Canaan," pitching his tent and building an altar at "the oaks of Mamre," before Hebron, at the head of a noble valley with extensive pasture ranges on all sides. On his settling here the Lord again spoke to him, bidding him look northward, southward, eastward, and westward, assuring him that the land was his as far as eye could reach, and promising to make his seed like the dust of the earth in number.

He was seventy-five years old when he left Haran, and ten more years have now been added. With the frolic and happy laughter of children around him among his dependents, his own tent is silent from the sweet disturbance; he is still a childless man. And now, while he dwells near Hebron, his flocks and herds feeding in the upland valleys around, there occurs one of the strangest and most weird and "awesome" transactions in his whole life.

Psychologists tell us how, under certain conditions, the emotions and images of the mind will overpower the senses and press them into service, so that a vision-world is created which seems actual and tangible. Lives of men like Luther, Bunyan, Alexander Peden, furnish numerous illustrations. In what relation does Abram's experience stand to theirs? Was it like Peter's trance? Was it purely mental and visionary, or was there objective reality? Was he in the body or out of the body? I believe our wisdom is not to discuss such questions, but to take the story as the Book tells it, neither "rationalizing" on the one hand, nor "spiritualizing" on the other.

* Our English translation of Genesis xii. 1, runs: "Now the Lord *had* said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house;" suggesting that this had been said in Ur of the Chaldees. But the word "*had*" is without warrant. The thing written is simply, "Now the Lord said unto Abram;" and the natural inference is that He said it in Haran.

Abram had just returned from "the slaughter of the kings," having rescued his nephew Lot from captivity, and received the blessing of the priest-king Melchizedek, when "the word of the Lord came to him" in the night-time in "a vision" There was overpowering awe in the Divine approach. "*Fear not, Abram*," is therefore the first word that God speaks, followed by the gracious assurance, "I am thy shield and thy exceeding great reward." He is under Divine safeguard, then; he has the living God for a portion—a portion above all greatness. Receiving this assurance he ventures to pour forth his deep longing, "Lord God, what wilt Thou give me, seeing I go childless, and the steward of my house* is this Eliezer of Damascus?" God meets the longing and promises that one born of his own body shall be his heir. And just as He made "the bow in the cloud" a token for Noah that the earth should never again be destroyed with a flood, so now He does with Abram: He brings him forth from his tent, under the magnificence of eastern night, and points to the stars that burned in the deep azure, in solemn mystery and uncounted numbers, and promises him, "So shall thy seed be." It was a picture to the eye and the imagination of the wonderful future which God destined for Israel. The Pleiades with their sweet influences, Orion, Mazzaroth, Arcturus and his sons, with all the other constellations of the Syrian sky —these as he looks are at once a shining prophecy of God's purpose of grace, and a proclamation of the Omnipotence that was about to pledge itself to him; and if at any time he should begin to doubt the fulfilment, a voice would whisper in his heart, "Lift up thine eyes on high, and behold who hath created THESE."

For many years the man had been walking by faith; but now, as if for the first time, "HE BELIEVED IN THE LORD." The Divine Personality flashed out before him with absolute, awful, realness, nevermore to be dimmed; and as if for the first time he abandoned himself to a childlike, entire, and unfearing trust. He took God to be God; he relied on Him, ascribing to Him faithfulness and power. Herein lay all his greatness, all his strength. We must not indeed attribute New Covenant views to him; but this is an hour which gives warrant for Christ's word, "Your father Abraham rejoiced to see my day; and he saw it and was glad." The one living and true God, God's word, the great nation, the possession of Canaan, the blessing for the whole world, the city which hath foundations—all these became more real to him than the material and solid earth; doubts, unlikelihoods, impossibilities, vanish like mist before the rising sun; and so his whole future life is transfigured, and moves in the bright realm of faith under the powers of the world to come. And the Lord COUNTED IT FOR RIGHTEOUSNESS.† It was not that his faith was accepted in lieu of righteousness by a gracious compromise, or that it purchased righteousness for him, as money may purchase a rich dress; but bringing him into a right relation to God, as Paul shews in the fourth of Romans, it was the living root of righteousness; it carried righteousness in its bosom as blossom and

* "The son of business (or possession) of my house."

† The objection that God cannot pronounce a man just unless he is so really and actually, is valid only against that purely mechanical view which turns God's act into a mere legal fiction, and separates it from our vital union with Christ.

fruit are contained in the seed, or as the lily-root implies the perfect flower.

With this mighty faith in his heart he asks some Divine token, that he may never henceforth waver; and God more than grants his request by entering into a "covenant" with him. Hitherto there had been promise; now, in condescension to human weakness, and in illimitable grace, God, so to speak, places Himself under obligation—and gives this man a covenant-hold upon His faithfulness. His bare word was enough; but this heir of promise shall have strong consolation, and shall be formally in league with the Eternal One, that nothing may ever shake his trust or cause his hope to falter.

Among us, an agreement may be made by word of mouth; or, if the matter be important, a writing is drawn out and is then signed and attested by witnesses. In ancient times the manner of ratifying a solemn agreement was different. Sacrificial victims were slain and divided lengthwise; and the contracting parties met between the pieces, and there pledged their word to each other before God.* To this symbolic custom God graciously condescends for the support of Abram's faith. At the Divine bidding he selects certain animals, all of them suitable for sacrifice, a heifer, a goat, a ram, and two doves, and slays them. "Take them for ME," God says. Abram is not to be a "party" in the case; God is to be all in all. The slain animals are divided lengthwise, and piece is laid over against piece with a path between; the birds are not divided, but simply placed over against each other. This is done in the morning, and all the day long till evening Abram sits by, in silent and wondering expectancy, scaring off the vultures that hovered near. Just as the sun's rim began to dip, a deep sleep accompanied with "an horror of great darkness" fell upon him, and a Voice uttered these words to his soul: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall be slaves to them; and they shall afflict them four hundred years; and also that nation whom they shall serve will I judge; and afterward they shall come out with great substance; and thou shalt go to thy fathers in peace; thou shalt be buried in a good old age; but in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full." The words were uttered between the dipping and the disappearing of the sun: and when the sun was set and the darkness had fallen, there glided along the path between the pieces what seemed a globe or column of black furnace smoke with a bright light in the heart of it—the light that had flamed sword-like at the closed gate of Paradise, that burned in the bush on Horeb, that illumined the guiding pillar in the wilderness, that formed the Shechinah in tabernacle and temple, and that shines as the glory of God in the face of Jesus Christ. In a covenant between man and man, the contracting parties would have met between the pieces and there pledged their word; but this was a covenant of "grace," God contributing everything and Abram

* How this custom originated and what it was meant to signify is not known. Allusion is made to it in later times in such passages as Psalm l. 5, Jer. xxxiv. 18. Its wide extension is attested by the fact that the Hebrew expression for covenant-making is "*cutting*" a covenant. Even in Greek the term "cut" is employed in speaking of oaths.

nothing, and so God alone passed through. Thus, in wonderful condescension, He takes this man into league with Himself, and gives him a covenant-hold upon His promises.

The blessing of Abram meant grace to the world. It was not merely that God "purposed in Himself" to bless all nations in this man's seed; He binds Himself to do so by a covenant which His faithfulness could not revoke. The "eternal salvation" of the Gospel—comprehending all the good that God can bestow, and man receive—comes to us under this covenant; and so we are not merely to confide in Him because He is good—we are not merely to say, "Our fathers trusted in Him; they trusted and were not put to shame;" we are to lay hold on covenant-promise to which eternal and omnipotent Faithfulness is pledged to stand.

The Work of our Missionary Society.

By the Rev. J. B. Myers.

IV.—NAPLES.

THE recent intelligence of the purchase of mission premises in this Italian city deserves special notice. It was in the beginning of the year 1878 the lamented John Landels, brother of the present missionary, went to Naples. One of the greatest hindrances to success has been the want of a suitable *locale*, and especially as all street preaching is prohibited. The second hall, supposed to be a decided improvement upon the place where the work began, has been described "as a sala as little suited for evangelical meetings as a coal-cellar would be for photography—a sala in which the walls are discoloured with dampness, and where the faces and hands of the audience drip with perspiration." In consequence of the great demand for house and other accommodation, and the overwhelming and subtle influence of the priests, the efforts to secure better premises have been again and again frustrated. We are grateful to find that at length faith and patience have obtained their reward. The premises secured form a flat in a building owned by an Englishman. The fact of the vendor being one of our own countrymen and not an Italian, has no doubt greatly facilitated the purchase. The cost together with registration fee and necessary repairs amounts to £3,500. This may be considered a large sum, but will not be thought so when the value of property in Naples is remembered. We are happy, however, to state that the sum needed, with the exception of about £800, has been obtained by Dr. Landels, thus relieving the general funds of the Society. The property thus secured contains a commodious room for preaching, several smaller rooms for school and other work, and residences for the missionary and the evangelist. As a set off against the purchase money, will be the rent for the house accommodation. And not only is the property every way convenient in itself for the carrying on of the mission, but it is most suitably situated, being in the Via Foria, one of the principle thoroughfares of the city.

Though the work has heretofore been carried on under great disadvantages, the results have been by no means unimportant. The congregations may not have been as numerous as in the freer, more enterprising city of Genoa, or as in Rome, where missionary operations have been conducted for a longer period, but steady and solid progress has been made; and when we bear in mind the thousands of young men who attend the university, to whom the labours of Mr. Landels have been singularly blessed, and who, becoming Christians, carry with them the simple truths of the Protestant faith to their various homes, we cannot but feel the great importance of Naples as a mission station.

Until his removal to Genoa, Signor Jahier was assisting as an evangelist. Of him Mr. Landels wrote some time ago: "He is one of the largest hearted, truest, noblest, and most innocent men I ever knew, and besides this a man of no small ability. He always preaches well, but lately has been improving. A short time ago I heard him preach one of the finest sermons it was ever my fortune to listen to. The people were electrified, and listened with breathless attention as he urged them to come to Christ for salvation. I thought to myself if he can thus preach to a handful of people in circumstances so little calculated to encourage, how much greater will be his influence and power when preaching in a place more worthy of him, and to a more numerous congregation." Senor Jahier having removed to Genoa, Senor Lardi Greco is the present evangelist, a man of much power and devotion. We are thankful for the character of our Italian evangelists, believing that in Italy as elsewhere the work of making known the gospel will to a very large extent have to be accomplished by means of native agency. We may add here that in connection with the work in Naples, a new station has just been opened at Caserta, a town about twenty miles from Naples, containing a population of 30,000. Signor Libonati, formerly a priest, is the evangelist, who works under the superintendence of Mr. Landels.

When we recall the past political history of Italy, and of the kingdom of the two Sicilies in particular, how the people groaned under the despotism of the Bourbon line of tyrants, and contemplate the present circumstances, now that King Humbert the First rules over an united Italy: a sovereign who not only tolerates all forms of religious worship, but shews himself especially friendly to Protestants, we are amazed at the changes which have occurred, and feel greatly encouraged to persevere with the efforts of the Society, We have already intimated that whilst Italy as a country has thus attained her political enfranchisement, Naples seems to be behind other cities in availing herself of the blessings which such liberty brings. The bigotry, the Jesuitical influence amongst the Neapolitans being fiercer than in some of the more northern cities. This being the case, our work is more difficult and consequently more patience both in conducting the mission and in expecting results must be exercised.

We trust, however, with our new premises, the mission will extend its influence far and wide until even in Naples hundreds and thousands of the citizens shall rejoice in the simplicity of the Gospel of Christ.

We conclude this article with a quotation from Dr. Maclaren's charming little volume, written after a spring visit to Italy. Referring to

Naples he speaks of it as "a wild city, where the fierce southern blood boils beneath a fierce sun, where some of the old Greek litheness of nature seems still to linger, where cruelty and brilliancy lie side by side, where long generations of misrule have made wise men mad, and left it scarcely possible for any man to be wise. A city where the air is like wine, and the light a glory, where everything wears its loveliest hues, and existence is luxury; but where the people, crushed, blinded, embruted by kings and priests, have become leopard-like in their sleek swiftness, in their fiery passions, in their cruel hate, and take many, many a day of sore toil from Italy's noblest ere they become fully fitted for and appreciative of that temperate freedom and that purer faith which shall yet regenerate into nobler life that fair city of the sunny sea."

Glasgow Auxiliary in aid of the Baptist Missionary Society.

THE first Annual Meeting of the Auxiliary was held in Adelaide Place Church, on Tuesday evening, 14th March. Tea was served in the hall from 6.30 to 7.30, and a musical programme gone through in the church from 7 till 7.30. Howard Bowser, Esq., occupied the chair, and amongst those on the platform were Revs. R. Guyton, and J. B. Myers, the deputation from the Missionary Society; Revs. Dr. Culross, James Ross, P. J. Rollo, J. Coats, M.A., W. H. Elliott, A. F. Mills, Alex. Grant, John Murray, Wm. Tulloch; Messrs. R. Watson, W. Maitland, James Wilson, D. Lockhart, C. Arthur, Jas. Irons, &c. After praise and prayer, the Chairman expressed his gratification at seeing such a large gathering at the first anniversary of the foundation of the Auxiliary, and considered it a great manifestation of the interest that was being taken in the work. The Secretary, Rev. Jervis Coats, M.A., then submitted the report, in which it was stated that the aim of the Auxiliary was not to introduce new machinery, nor to interfere with the internal arrangements of any one Church, but to put more life into the agencies which were already in operation. The conception of an Auxiliary was not a new one. In truth, Glasgow had never been without an Auxiliary in some form or other since ever it began to contribute to missions. But for a considerable time there had been a lack of united effort, and it was to supply this felt need that the present Auxiliary was formed. The objects aimed at, as expressed in the Constitution and Rules, are as follows:—(1.) To deepen and increase the interest of the Church in the work of the Society; (2.) To secure contributions in aid of the Funds of the Society; (3.) To bring the members of our Church into closer contact with mission work, by direct correspondence with missionaries, towards whose support the funds collected by this Auxiliary may be specially directed. The Committee had been at work during the year in promoting these aims, and with a view to still further aiding them in their work, they had obtained the valuable services of the two gentlemen who were to address them that evening. That the first of the objects has been realised, temporarily, at least, was manifest from the meetings that had been held during the past few days, and from the gathering of that evening. That the second object was also being accomplished, could be shown by a comparison of the moneys raised before the Auxiliary began its operations with what was being subscribed now. Going back to the year 1879, it is found that the amount contributed by Glasgow was £312 14*s.*; in 1880 it was £537 7*s.* 4*d.*; last

year, under the influence of this new movement, the sum rose to £928 5*s.* 8*d.* This year, although a full statement could not as yet be furnished, the returns already sent in show that the sum to be remitted to the Missionary Society reaches over £1,000, being equal to the amount collected by the whole of Scotland a few years ago. It would thus be seen that the two main ends of the Auxiliary (for the third was only a matter of detail) were being attained. The Committee believed that these things were not the signs of a mere spasmodic effort; but that they represented a deep-seated interest in missions which had only been waiting for something to call it out, and which would be sustained and, indeed, increased in the coming years. There was urgent need of help. From all quarters rose the Macedonian cry, "Come over and help us!" and the spirit of Jesus (as Mrs. Rouse had beautifully expressed it the morning before) caused us to feel that the real self-denial consisted, not in the giving of our means, but in being forced, through the limitation of our resources, to deny ourselves the inestimable privilege and joy of taking a larger share in sending the glad tidings of great joy to those who sit in darkness.

The adoption of the report was moved by Dr. Culross, and seconded by Mr. Maitland.

Rev. J. B. Myers then addressed the meeting, giving an account of the extent of the Society's operations, and proving the need of more men and larger means. Mr. Myers was followed by Rev. Jas. Ross, the Secretary of the Congregational Union of Scotland, who is now located in Glasgow, but was at one time minister of an English church in Calcutta. He told the meeting that he would give them a few of the impressions that had been made on his mind, as an outsider, of the work of the missionaries. In fulfilment of this promise he related a few incidents that had come under his own personal knowledge, and stated that he looked upon the Zenana work as the most hopeful of all the operations of the Society.

Rev. R. T. Guyton was the last speaker. He referred more particularly to the work that had been done in Delhi and neighbourhood. Twenty-five years ago there was not a single Christian in Delhi, now there is a church of 500 baptized believers. Everywhere there was manifest a deepening interest in Christianity. Caste was giving way; prejudices were getting uprooted. Wide doors were opening, as it were, for the Christian Church to go in and possess the land.

The meeting, which was the largest of the kind that has been held in Glasgow for a great many years, was brought to a conclusion by the Rev. P. J. Rollo pronouncing the benediction.

Trifles.

The griefs that fall to every share,
  The heavier sorrows that life brings,
The heart can nerve itself to bear—
  Great sorrows are half holy things.

But for the ills each hour must make,
  The cares with every day renewed,
It seems scarce worth the while to take
  Such little things with fortitude.

And he before whose wakened might
  The strongest enemies must fall,
Is overcome by foes so slight,
  He scorns to hold them foes at all.

Our Baptist Principles.

Selected by Rev. J. M'Lellan.

Baptism is Immersion.

DR. LIGHTFOOT, now Bishop of Durham, in his commentary on Colossians, pp. 250, 274, 275, says: "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life. This it is, because it is not only the croning act of his own faith, but also the sweal of God's adoption and the earnest of God's spirit. Thus baptism is an image of his participation both in the death and in the resurrection of Christ. . . . The sacrament of baptism, as administered in the Apostolic age, involved a twofold symbolism, a death or burial and a resurrection. In the rite itself these were represented by two distinct acts, the disappearance beneath the water and the emergence from the water: but in the change typified by the rite they are two aspects of the same thing, 'like the concave and convex in a circle,' to use an old simile. The negative side—the death and burial—implies the positive side—the resurrection."

The extracts that follow are from the commentary of Dr. Godet, of Neuchatel, on Rom. vi. 3, 4. They shew to what straits good men are reduced when they have to defend an untenable position. He says: "Some take the word *baptize* in its literal sense of *bathing*, *plunging*, and understand: 'As many of you as were *plunged into Christ*.' But in the similar formula, 1 Cor. x. 2, '*to be baptized into Moses*,' the meaning is certainly not: *to be plunged into Moses*. The word *baptized* is to be taken in its technical sense: *to be baptized with water* (by the fact of the passage through the sea and under the cloud), and the regimen ought consequently to signify: *in relation to Moses*, as a typical Saviour,—that is to say, in order to having part in the divine deliverance of which Moses was the agent. Such is likewise the meaning of the *being baptized into Christ Jesus*, in our passage."

As we are just now concerned exclusively with the meaning of the word *baptize*, we need only remark on the above that if "to be *plunged* into Moses" is "certainly" not the meaning, it may as certainly be affirmed that, to be *sprinkled*, or *poured*, into Moses is not the meaning. In plain words, the learned Doctor is beating the air. It is the word *into* that creates the difficulty.

On the 4th verse Godet says: "Modern commentators are not at one on the question whether the apostle means to allude to the external form of the baptismal rite in the primitive Church. It seems to us very probable that it is so, whether primitive baptism be regarded as a complete immersion, during which the baptized disappeared for a moment under water (which best corresponds to the figure of *burial*), or whether the baptized went down into the water up to his loins [why not *knees* or *ankles?*], and the baptizer poured the water with which he had filled the hollow of his hands [why should he not be supposed to have used a *shell*, as pictures sometimes represent him? or might it not have been left to his option to use a *bowl?*] over his head, so as to represent an immersion. The passage (Mark vii. 4) where the term *baptismos*, a *laving*, *bath*, *lustration*, *baptism* (Heb. vi. 2) is applied not only to the cleansing of cups and utensils, objects which may be plunged into water, but also to that of couches or divans, proves plainly that we cannot insist on the sense of *plunging*, and consequently on the idea of total immersion being attached to the term baptism. . . . It is nevertheless true, that in one or other of those forms, the going down into the water probably represents, in Paul's view, the moral burying of the baptized, and his issuing from the water, his resurrection."

As regards Mark vii. 4, where *tables*, correctly, *beds* or *couches*, are said to have been baptized by the Jews, the reader will find upon consulting his Revised Testament that the words have disappeared from the text. That which, according to Godet, "proves plainly" that baptism is not always immersion, is no longer to be found in the New Testament.

The Errand-Woman.

(From the German).

Translated by the Rev. John Urquhart, Kirkcaldy.

"ROSE, child, fasten the gate, and gather in the linen, it is time for bed." Thus cried Mrs. Fenerstake to her foster-daughter, a girl about twelve years old, who sat resting on the low fence, and was looking away into the open air.

"Already, aunt?" asked Rose, in a tone which plainly shewed that she did not willingly obey the call.

"Dear me," replied the aunt, "as if everythiug did not come to an end! In the daytime we move about, and at night we sleep." Thereupon she yawned heartily as though she would say that with this order of things she at least was quite contented.

"It is just beginning to be fine outside," Rose remarked, while she gathered the linen together which had been laid out to bleach.

The aunt had come nearer and was helping her with it. "Just beginning to be fine outside?" she repeated. "Yes, the great folks have time of an evening to keep gazing at the moon; those like us who have to live by the labour of their hands, must lie down early that they may be able to get up early."

"But my departed mother also liked to remain up in the evening," Rose told her. "When she had finished her work for the day, and my father had held his school, then they both walked up and down in the garden, or they sat on the bench before the door, and my mother took me on her lap, and we looked on the moon and the many stars."

The aunt received this communication in silence.

"I have no doubt inherited it from my mother," Rose continued, "that I like to stay up longer in the evening."

"If you had only inherited something else too!" the aunt blurted out; but, fearing she might have grieved her foster-daughter, she continued kindly: "Rose, you know what I mean, but you will forget the learned class; so soon as you are grown up and have sense, you will see that there is no better occupation in the world than that of an errand-woman; and I certainly have no idea who should take my place if I were dead."

Rose looked at her doubtfully with her round blue eyes; she followed her, however, into the house, and while the aunt lighted a lamp in order to be able to read once more the evening prayer, she remained standing at the house door. She contemplated the moon as it rested quite full and golden upon the opposite mountains, and gazed upon the stars as they flashed in countless numbers upon the blue background. It was certainly beautiful to mark too how one yellow light after another sprung up in the dark houses which lay scattered about on the hills, and it was so quiet that one could hear from afar the chirrup of the little field cricket. Rose had asked the aunt on the previous evening whether the world was more beautiful in the day time or in the evening twilight. Her aunt had explained to her that God loves to have the world always splendid and beautiful, and one feels astonished at it just as one has time to look at it. Rose had not known how rightly to

express her thoughts; to-day it was quite plain to her why it was finer in the evening than during the day. In the daytime one rejoices in the world and in its beauty and splendour, and the heart thinks upon the happy hours and days which the Lord may still grant it here upon the earth, and it reminds men that it loves better to be here upon the earth, and that it would not like to be parted from these things. But in the evening the earth is covered with a veil, it is so quiet and dark, and the dissipating pictures of its joy and its lovliness, and its exciting hopes retire, and it becomes quieter and quieter in the heart, and the magnificence and beauty of heaven awake a longing which is indeed marvellous in its purity and grandeur, and which imparts to the heart a warmth and bliss such as no worldly joy could yield. "Up there are my departed parents," she thought also; "and up there I shall also be."

Her mother had said to her last year upon her deathbed: "Rose, dear, just now we are sad, but in a little while it will be to us just as if we had had a heavy dream; then the earth will lie under us, and our short life behind us, and we shall be together in bliss. Only, think often on your parents, and think that up there is our home!"

Therefore it was that Rose so liked to gaze upon the darkening deep blue sky, and to dream of a wonderful home there, the beauty of which one cannot set plainly before one's self, but the presentiment of which draws the yearning soul far away.

The aunt had meanwhile lighted the lamp, and Rose was obliged to tear herself away from the flashing night sky, and from her dreams. She joined her aunt in the little room, listened devoutly to the evening prayer, and devoutly joined in singing the two closing verses of the evening hymn, "Now all the woods are sleeping." When they came to the words—

> "My loved ones rest securely,
> From every peril surely
> Our God will guard your heads."

She thought whom it was she could really apply them to. She had no one in the world but Aunt Fenerstake, who was the errand-woman here for Moringen and for the entire district, and who, nearly a year ago, had with great kindness taken her to stay with herself. Ah, indeed, relations to be sure she had none, but over there in the next village where her departed father had been schoolmaster, there lived the minister and his lady and their children, whom she loved best in all the world, and for whom she now wished that they might have a peaceful night, and that God's angels "golden-armed" might be about their bed, and then went herself to rest.

When the aunt was alone she shook her head meditatively. "It is a thousand pities for the girl," thought she, "but a sensible errand-woman she will never be all the days of her life. How can anything sensible be expected from her when she can neither take heartily to the work, nor be firm with the people! She will, at the best, be only a chorister's wife, who looks on the moon of an evening, and who has nothing more to do than to wash shirts, and sweep rooms, and make soup. When I was her age I used to run to the town with my mother, and had learned to know the world, and had learned to know mankind, and in the village here I used to skip about and get commissions, and join in conversation and give good counsel as it was needed. If I should once take Rose to the town," she then thought, "she will quite lose her head among the multitude of people; and, if I send her round here with commissions and patterns, then may the justice's lady long scratch herself behind the ears, because she does not know whether she should buy a red dress for little Mary or a green one; Rose will remain as dumb as a fish, and think she could not well interfere in other people's affairs. No, for an errand-woman she will never do; it is a thousand pities, but the dear God knows what she will become." With the last thought the aunt consoled herself and went to bed.

The next morning, even before the dawn, Aunt Fenerstake was ready for the march. With her basket on her back and her stick in her hand she stood in the doorway and left with Rose her orders for the day. Seeing that the girl was standing there too sleepy to attend to her, she once more repeated them energetically. "You will tie the goat to the large pear tree, and keep a good look-out that it does not get entangled in the rope. And you must water the winter cabbage plants before the sun is high. See that you don't forget the pig. The linen you had better lay down now, nothing bleaches finer than the dew. You can, however, lie down again till the shepherd blows his horn." She now looked contemplatively at the new moon, which, though somewhat pale, still stood very romantically over against the rosy dawn. "You do not look with me at the moon now," she said reprovingly. Rose yawned and shook her head. No, she had no desire to do so. Long after this hour her departed parents had slept on. It was only the errand-women who got up at this hour in the morning.

The aunt now passed out of the courtyard with vigorous steps. While she went she considered once more whether she had all her commissions in her pocket. Yes, those from the village were all right, but she had still to make a call at the next village, and at the chief forester's house, and at the two large mills. She had an important office, that was clear! and the chief forester's lady was not far wrong when she recently said to her brother, the minister: "It is easier to find a good minister than a good errand-woman." An errand-woman must really combine in herself every good quality. She must be wise, for how else could she execute the various orders which had been given her, not in the most exact way, by the various housewives? Then she must be thoroughly honest: the opportunity is too tempting to make here and there a devil's profit, and to put something in her pocket that does not belong to it. She must also be very obliging and self-sacrificing, and must not grudge trouble and good words and running hither and thither, although it may not be for her advantage, but only for the advantage of others. She must besides be clear-sighted, and be able to give good advice; for there are people enough who never know what they want, and who will have samples and samples brought to them, and for all never be able to come to the point of buying. Aunt Fenerstake, as she was generally called, did combine all these virtues in herself—this was not to be denied. She also enjoyed great authority everywhere, was intimately acquainted with the affairs of all the farm houses, and was everywhere allowed to interfere; and Mohringen, lying as it did in an old-fashioned forest corner, and having very little intercourse with the town, she had enough to do to furnish the farmers' wives, and the distinguished ladies too, with their information in regard to the things that were needful.

As she went along the village all sorts of reflections sprang up in her active mind. What could the Hopplestedts be doing up so early? she thought in astonishment, and looked toward a small house in which a light was already burning. "They are not so much in love with early rising; if I were not in a hurry curiosity might drive me to take just one peep through the window." The Hoppelstedts were the most good-natured people in the village, but they had not invented gunpowder, and were slow and indolent beyond measure. When she had gone a little further, she saw again a light in a house, and heard the stamping of feet in it and loud talking. "Yes, truly, the Heinemanns may work day and night," she thought, "not for their daily bread, but that their earnings may be thrown out of the window and be scattered with the right hand and the left." She went quietly past the house, although she had said to them yesterday she might look in once more in the early morning. She had no pleasure in fetching lampreys and pastry for spendthrifts. Heinemann was a green-grocer, and in the summer time made with ease large profits. He and his wife, however, had no thought of saving anything for the winter. All they earned was squandered as they

received it, and in winter by means of sighings and fine promises they obtained help from the neighbours. They were at the same time compelled indeed, like the badgers, to consume their own fat, and accordingly became hollow-eyed and poverty stricken. It did not turn them, however, from their usual way. They continued year after year in the same course. A fortnight ago Heinemann had gone to the fair with his wife and five children. There they had publicly treated themselves in the hotel to a large roast of pork, and had cut into it like wolves, to the vexation of the decent Mohringen folks, who in their frugality had certainly not ventured to indulge in a hot dinner. The people who had witnessed the feast of roast pork had resolved among themselves to let them know next winter the pangs of hunger. Fenerstake, however, has predicted to them: "They will be put about for the time, and, when the winter is once over, they will next fair treat themselves to roast pork again!"

A Plea for Boys.

I WANT to say a few words for the boys. Not the boy who comes quietly into the house, hangs up his hat, and sits down to read "like a little gentleman;" but the "truly boy," who rushes into the house like a small whirlwind, and upsets half the things in the room while crossing it; who is always fearfully hungry; who can't sit still for five minutes; who is very likely to turn a somersault over your foot-stool, and stand on his head beside you in the midst of your lecture on behaviour; who is sometimes rude, but rarely untruthful or mean; who is sent out of doors to be "got rid of," when mamma has company, or wants to be quiet; who can ask more questions in ten minutes than one could answer in an hour. This is the sort of boy I want to say a good word for.

The best men I have ever known generally say of such a boy, "I was just like him." The fact alone ought to be full of comfort to the mothers. One great cause of the trouble with these boys is in the style of reading which they devour so greedily, and which is written by people who—well, at least ought to know better. Where is the average boy who will not invariably select the story with the most frightful mixture of tomahawks, scalping knives, fearful encounters and escapes, for mamma or auntie to read to him for a "bed-time story," afterwards falling asleep with a serenity which would be impossible to the reader of the frightful story.

I have often been surprised at the love of beautiful things which such boys have sometimes in a marked degree, and it should be cultivated to its greatest extent. Give them a little corner of the garden for their own, and see their delight over the largest pink, or the first morning glory.

I know boys are generally considered little more than animate depravity, but give them a chance. Put a boy upon his honour, trust him, and he will be trusty. It is the boy, and girl too for that matter, who is always suspected of doing wrong, who does it. Show them that they are not unmitigated nuisances, and do not send them out into the street to learn wickedness, with the idea that "mamma doesn't care" if they are only out of her sight and hearing. Give them, also, good books; there are such, though they may be few, books without the adventures and profanity and brutality of the greater part of the present stories for boys. Boys have, at least, sufficient of the savage instinct, without a special literature to cultivate it.—*Household.*

Intelligence.

ARBROATH.—Mr. John Wm. Campbell, of the Tabernacle College, has received and accepted a unanimous invitation to succeed the Rev. G. Durno in the pastorate of the church here.

AMERICA.—The *National Baptist*, of Philadelphia, U.S., gives the following illustration of the spirit of Roman Catholicism to-day:—Among the recent converts baptized in the Central Park Baptist Church, New York City, is an educated young lady, refined, and pro-

spectively an heiress to a competency of this world's goods. She now is dependent on a brother, a merchant. This brother is bitterly angry at his sister for attending Protestant meetings, and has told her that she ought to be burned. The priest, whose authority she dared to dispute, told her she ought to be stripped naked and whipped all the way from the Battery to Harlaam and burned. The girl secretly got away, and was baptized on Sabbath, February 26. Seven Roman Catholics have been hopefully converted in connection with this revival. Brother Pratt, engaged by the Baptist City Mission, has been preaching for Brother Norton about eight weeks; and there is a work of grace of great power going on in that neighbourhood. About fifty have been baptized already; and as many more have been united with other denominations.

EDINBURGH.—ZENANA MISSION.—On Friday evening, 3d March, a musical entertainment was given in the Hall of Dublin Street Chapel by several young ladies and gentlemen connected with the church and congregation. Mr. Shearer kindly gave the use of a piano for the occasion. The hall was nearly full, and £7 were handed over towards the funds of the mission.—On Thursday evening, March 16, a social tea meeting was held in the same hall, at which Mrs. Rouse, from Calcutta was present. There was a large gathering of friends from the different Baptist Churches of the city, who enjoyed a very pleasant hour in conversation, and in listening to a short address by the Rev. Mr. Grant, of Bristo Place Chapel, as he had to leave before the public meeting. This meeting began at half-past seven in the chapel, the attendance was very good. Mr. Walcot, who occupied the chair, gave a short account of the Edinburgh branch of the Scottish auxiliary. The society was commenced in Glasgow and Edinburgh rather more than three years ago. During last year it was agreed to make an effort to extend it over Scotland. The labours of the friends of this branch have resulted in increasing the amount of subscriptions from about £56 to upwards of £110. Mr. Walcot introduced Mrs. Rouse as a lady whom we all esteem highly for her work's sake, as well as for her personal worth, and as a tried and zealous friend of Zenana work, who has endeared herself to the churches at home and in India. Mrs. Rouse spoke on Zenana work with great force and quiet earnestness. She gave several very touching instances of the effect of the power of the Gospel on the hearts and lives of women, who till lately were excluded from all such influence. She also alluded to the visits of Miss Bielby to the Indian princess (an account of which lately appeared in some of the papers), and of our Queen's deep interest and feeling as to the need of lady doctors being sent to India. Mrs. Rouse hoped that many in this country who had a desire to benefit the women of India would soon take up Zenana work. A vote of thanks to Mrs. Rouse was given on the motion of Mr. Moncrieff, seconded by Mr. Hugh Rose, and supported by Mr. Urquhart.

ELGIN.—The Rev. A. H. Young, M.A., has resigned his pastorate in this church. The *Elgin Courant* bears the following testimony to his worth and character:—"On Monday, 6th inst., the Rev. A. H. Young, who is leaving his charge as minister of the Baptist Church, Elgin, was waited upon and presented with a purse of sovereigns, subscribed by a few of his friends, as a token of their respect for him and appreciation of his faithful ministrations. In reply, Mr. Young expressed himself greatly indebted to them all for such an unexpected token of esteem, and wished to convey to all his friends the deep sense of gratitude he felt for such a handsome present. We have pleasure in adding that, during the time (five years) he has been here, Mr. Young has gained to himself many friends by his readiness to aid in every good work for the benefit of those around him, and by the true and upright character he has manifested all along. The good wishes of many will go with him where his lot is to be in future."—The Rev. William Tulloch is supplying the pulpit of the church here with encouraging prospects of usefulness. It was here Mr. Tulloch spent the first twelve years of his ministerial life.

NORWAY.—The following is from the Rev. G. Hubert, now residing at Skien, Norway: "I have had the honour of suffering persecution: some of my furniture—to the value of nearly £10—was seized a few days ago, to cover a fine for having baptized a young believer, eighteen years of age, whose parents are members of our church! Such is the religious liberty of Norway in 1882."

PAISLEY.—STORIE STREET.—On Sabbath, 12th March, Dr. Flett baptized the Rev. Robert Thomson, who had been for the last nine years a minister of the Church of England. He is a native of

Glasgow, was educated in Glasgow University, and has served in the Church of England in London and Canterbury. On the Sabbath following his baptism he conducted the services in Storie Street Church. In the afternoon he preached a very able and telling discourse on the question of baptism, taking for his motto the words: "What doth hinder me to be baptized?" We trust that Mr. Thomson will see his way to settle in Scotland. That some of our vacant churches will be desirous of securing his services we do not doubt. He has already a number of preaching engagements.

PERTH.—The annual soiree was held on Wednesday evening, March 1st, a special feature of which was the recognition of the new pastor, the Rev. Clarence Chambers, who occupied the chair. He was supported by Revs. J. Culross, D.D., of Glasgow; O. Flett, D.D., of Paisley; C. S. M'Alpine. B.D., of Dundee; J. Rainie, R. Lyon, W. D. Knowles, P. W. Grant, and Councillor Campbell, ex-Baillie Grieg, &c, The chapel was well filled. Ex-Baillie Grieg, being the senior deacon, stated that the invitation to become the pastor of the church which had been given to the chairman was a most cordial one. He also welcomed Mrs. Chambers to the city, and believed the sisters of the church would find in her a good pastor's wife. Mr. Chambers then entered into some details of his past ministerial life. He had been nineteen years in the ministry, being ordained at Romsay in Hampshire in 1863. After three and a half years he was called to Aberdeen, where he laboured with many tokens of the Divine blessing for twelve years. During that time a new church was erected, and many were added to the Lord and to His people. He was then called to work in Staffordshire under the auspices of the British Home Mission and Staffordshire Association. He had come amongst them because he thought, with the help of God, he might be useful to the cause of Christ, and serve the interests of His kingdom in the city. Mr. Chambers further stated that he felt the ministry was no light task, but a work to which he felt called by God.

SWEDEN.—STOCKHOLM.—In a letter from Rev. A. Wiberg, under date of Jan. 31, as given in the *National Baptist*, he thus speaks of the progress and prospects of the work in which he is engaged:—"I am happy to say that the Lord continues to bless his work among us. During the past year, 91 were added by baptism to our 'South Church,' which at the close of the year numbered 308 members, whereas, the church at its formation, three and-a-half years ago, numbered only 52 members. Our Sunday School has on its roll over 500 children. The average attendance at our meetings on Sunday, I should judge, is about 800, and the congregations are increasing; but the attendants are of the poor working class, who live down in this poor vicinity. We hope, in a few years, our Salem Chapel will be too small to contain all who shall come to listen to the gospel among us. On my return to Stockholm, in 1855, we held our meetings in two small rooms, which soon proved to be too small. We then moved to a room which seated about 500; and in a few years that became crowded. Then we built our Bethel Chapel, which seats about 1,100, when our late Bro. Gustavus Palmquist exclaimed, 'What foolishness to build such a large place! It will never be filled.' But now, not only the chapel is filled to excess every Sunday, but they have to hold overflow meetings every Sunday morning and evening in the lecture-room below, which seats fron 300 to 350, and that room is also crowded. You will not wonder that such is the case when you learn that the First Church, meeting at Bethel Chapel, numbered, at the close of the last year, 1,407 members, having received during the year an addition to its membership of 138 by baptism."

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 46 Gilmore Place, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH BAPTIST MAGAZINE.

The Spring Session of the Union.

OUR Spring Session has come and gone. It was a great pleasure to meet so many brethren, especially from the Churches in the north, whose faces we do not often see at our annual meetings. The attendance of Delegates was much larger than we expected, while the welcome extended to their visitors by the friends of the Granite City was most cordial and hospitable. The appearance and address of the venerable senior Pastor of Crown Terrace Church, Rev. Dr. Anderson, at the reception meeting, are not likely to be forgotten, and will be always associated with the occasion. As Mr. Chedburn very happily remarked, it recalled the ancient tradition regarding the Apostle John, who, in his extreme old age, is said to have been carried at his own request into the Christian assembly at Ephesus, where he had long laboured in the Gospel, and was only able, in faltering tones, to repeat the simple but sublime message which had been the burden of all his teaching: "Little children, love one another." Dr. Anderson's truly apostolic address was conceived in the spirit that characterised the whole subsequent proceedings. The spirit of Christ was manifestly present in the feeling of Christian brotherhood that prevailed, and in the firm tone of loyalty to Christian truth which characterised most of the speaking. We cannot but be hopeful of the Baptist cause in Scotland when such a spirit rules in our assemblies. It leads us to hope that the self-depreciation which has too long characterised us as a denomination is being overcome; that the timidity which paralyses our energies is being outgrown; and that our attitude towards other Christian denominations, in the immediate future, will not be according to the number of our membership, but according to the measure of the truth we hold. That we are in a position to show to our fellow-countrymen and our fellow-Christians a more excellent way in the matter of Christian truth and Christian ordinances there is no reason to doubt. It will depend upon ourselves, whether we do so or not, whether we be faithful witnesses of the truth which has been given to us, especially whether we as a Union of Baptist Churches earnestly endeavour to "keep the unity of the Spirit in the bond of peace."

Leaving our readers to peruse for themselves the details of our proceedings at Aberdeen as they are presented in the ample pages of this Magazine, we wish to call attention to two suggestions which are likely to come up for consideration at our next Council meeting. The first has reference to a notice of motion submitted by Mr. Coats at a Committee meeting in Aberdeen, to the effect that our deliberations in Council shall be open to the public. It will possibly be a surprise to many readers that this is not already the case. But the truth is that the deliberations of the Council have hitherto been conducted with closed doors; in fact, it has done its work as if it were merely a large committee. So far from being a committee, it is the representative

body of the whole Denomination, to which committees give in their report, and by which they are appointed. Why should we meet with closed doors when every representative assembly, municipal or parliamentary, transacts its business with its doors open to its constituency? Our annual meetings are held in Edinburgh or Glasgow; there are many friends in these cities that are interested in our proceedings, and who cannot all be delegates; and there are friends from a distance attracted by the meetings; but at present, however interesting or important the business under consideration may be, they can only be present *ex gratia*. We have often felt that such a state of things required amendment, and are pleased to find that the matter is likely to be brought under the notice of next Council.

The other suggestion we desire to make on our own account has reference to the Spring Session itself. It has now been proved that these Union gatherings are practicable and useful. That they are profitable and interesting everyone who has attended them knows. The time has perhaps arrived when we may consider whether the Union might not take advantage of them more fully for purposes of business. Nothing could be better than the way in which the time available for public meetings is disposed of, but besides attending these meetings the delegates have no function. They may be refreshed and stimulated in the assemblies of the brethren, and feel amply rewarded for any trouble in coming; but as for taking part in anything relating to the business of the Union there is no opportunity afforded them, unless they happen to be members of Committee. Hitherto it has been usual to hold meetings of Committees both in connection with the Home Mission and the Union, but these are not always necessary, and so far as the Union Committees are concerned, they anticipate the usual quarterly meetings by a month. Might not this state of things be improved? Instead of having Committee meetings, which are necessarily exclusive, might not the delegates be impowered to meet as a Commission of the Council, with definite powers, for the discharge of Union business? It sometimes happens that there is not time enough at the Annual Meetings to discharge the business brought before the Council; might not part of it be referred to the Spring Meeting, when such a meeting is in prospect? And might it not be competent for the Session of the Union in Spring to prepare and further business in view of the Annual Session in October? If the Spring Session is to form a regular part of our annual proceedings, as we hope it may, and if the pressure of business at our Council meetings is to continue, as we hope it may, it seems to us that some such arrangement as we have suggested will be a necessity in the immediate future.

We all received spiritual profit and stimulus from the meetings in Aberdeen, but we think the Union itself might derive greater profit from them by rendering the Spring Session available for Union work.

There is one other matter to which, in conclusion, we may refer, and which is suggested to us by the subject of the public conference, viz., the summer evangelistic work in connection with the Union. We understand that the Circular to be issued this year will call special attention to this subject; and we trust that our brethren throughout the Churches will give it the consideration which its importance deserves.

THE CHURCH A BUILDING OF GOD.*

By the Rev. J. Culross, D.D.

"Ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious [costly] stones, wood, hay, stubble, every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." —1 Cor. iii. 9–15.

SERIOUS evils sprang up very early in the church at Corinth, such as party spirit, immoralities, false doctrines, and disorderly practices; and these called forth this letter from the apostle Paul. In dealing with specific evils he exhibits general principles of permanent and universal application. The paragraph under our eye furnishes an example. The subject in hand from chapter i. 10 to iv. 20 is the party-spirit which raged among the Corinthians, with its politic scheming, its shiftiness, its unscrupulous self-seeking, its pushing with horns and thrusting with shoulder and with side; and the paragraph before us is part of what he has to say in dealing with this miserable and mischievous thing, which grieved the Holy Spirit, and threatened the ruin of brotherly confidence and the rending asunder of the church. The time at disposal this evening does not allow an exposition of every word and clause; hence I would simply ask attention to the great outstanding thoughts.

In the verses going immediately before, the church is represented as God's husbandry—God's tilled land—where one plants, and another waters, and God gives the increase. No single figure can bring the full truth into view; so the apostle now employs a new comparison, and represents a church as a building of God which he is erecting by human agency. In rearing this edifice we are not mere senseless instruments in His hand, but His "fellow-labourers." Not therefore co-ordinate with Him, any more than a squad of masons are on a parity with the architect whose design they carry out; but privileged to set our hand to the work, as realizing His presence in our midst, taking counsel from Him, falling in with His laws and rules of procedure, and depending absolutely for all success on His blessing. A building is not so many cart-loads of stone tumbled down at random; the stones are placed together—blocks and chips—according to the rules of masonry and the plan of the architect: and in like manner a Christian church does not consist of a promiscuous gathering of human beings, but of Christian men and women united according to New Testament principles and order; and it is in rearing such a building that we are God's "fellow-labourers."

The edifice sketched in the paragraph is not the temple of truth, but that "building of God," that "spiritual house," that "living temple," so often spoken of in the New Testament. Many expositors indeed take a different view, and find in the paragraph, first, the doctrine concerning

* The Sermon preached at the Aberdeen Meetings.

Jesus Christ, and then the farther teaching that follows. Says one, who may speak for the rest, "That which is built on the foundation is not *persons* but *doctrines*:" in other words, the gold and silver and costly stones denote the precious truths by which believers are edified; while the wood, hay, and stubble are the merely human and perishable opinions built into our creeds and confessions. I am not able to accept this interpretation. It seems to me not merely without warrant, but out of harmony with the scope of the section; besides that it deranges the figure. There is no time at present to argue out the question; and I can only say that after full consideration I hold with those expositors—keen-eyed old Bengel among them—who maintain that the edifice spoken of is the church, the living temple, constituted of redeemed and regenerated men, builded together for an habitation of God through the Spirit. I point specially to verses 9th and 16th. "*Ye*," not the truths of revelation, but ye, the members of the church at Corinth, "*ye* are God's building:" and again, "*Ye*," believers, and not doctrines, "*ye* are the temple of God, and the Spirit of God dwelleth in you."

The church at Corinth had been founded by the apostle Paul some years before this letter was written. God had given him grace, as a wise master-builder who understood his business and kept the design of the edifice in view, to lay the foundation truly. He did so by telling what he knew concerning Jesus Christ, and winning men to Him. Jesus Christ, believed in with the heart as the Son of God, the Saviour of the lost, the Lord of the conscience and the life, was the foundation on which the Corinthian Church rested—that is to say, was the basis of their fellowship. I wish to emphasize this, and to lay the utmost stress upon it. Apart from heart-faith in Jesus Christ a church in the New Testament sense is inconceivable. Just as He is the "Vine" whence the fruit-laden branches grow—just as He is the "Corn of Wheat" that produces the golden harvest of eternity so is He the Foundation on which life rests, and the fellowship of life. Believed in with the heart, He is the beginning of our confidence, and He is also the end of it—as a dying man once put it, "I am standing barefoot on the Rock of Ages." In saying all this I am insisting on what is, or ought to be, a common-place among us. Not a system of morals taught by the lips and exemplified in the life of one Jesus of Nazareth—not opinions or doctrines concerning Him—not an ordinance like baptism, not a theory of the "plan of salvation," not a book, even though that book be the Bible, not that vague, powerless something called "Christianity," which saves nobody, but JESUS CHRIST HIMSELF is the foundation of a Christian church; Jesus Christ, believed in with the heart, rested upon by personal faith, as the very ground of life. "That I may know HIM," said the great-souled apostle, "and the power of His up-rising, and the fellowship of His sufferings, being made conformable unto His death, if by any means I may attain unto the resurrection from the dead." *

Now the essence of schism—such as was threatening the ruin of the Corinthian Church—is this: That men lay something else down side by side with Jesus Christ the Foundation; some *ism* or other, the *ism* of

* That is, unto *His* resurrection from the dead—the resurrection whereto He attained.

Apollos, or some other favourite teacher; the *ism* of some "system," or of "freedom," or of submission to "authority." It may be elaborated in a great Confession of Faith; it may be drawn by a lawyer in the title-deeds of a place of worship; it may appear in the form of a church "constitution;" it may be merely "understood." Such an *ism* may be the foundation of a theology, but not of a living church. In Corinth the evil was, not that Jesus Christ was removed from the Foundation-place, but that something was added. Hence Paul says, "Other foundation can no man lay *beside that, alongside that*, which is already lying there, namely, Christ Jesus." He is not contending—as he had to do in dealing with the Galatians—against those who brought in another gospel, but against those who were adding to the true and perfect basis of Christian fellowship, Christ Jesus rested on by faith, sanctifying the heart, and inspiring the life.

It is important that we should have a clear conception of what Paul did in founding the Corinthian Church. It will not merely help us to understand this particular paragraph, but also to comprehend the grand principles of church architecture.

We find the history of the case in the book of the Acts. Being driven from Macedonia Paul came by way of Athens to the city of Corinth. Every Sabbath-day he reasoned in the synagogue; he persuaded the Jews and Greeks; he testified that Jesus is Christ; and when the synagogue was shut to him, he found another place of meeting, where for a year and six months he went on with his work. I ask you to note these three words, "reasoned," "persuaded," testified." They are characteristic of Paul's preaching; and they carry deep significance in them for to-day. One sometimes hears complaint made against what is called "intellectual preaching" by men whose goodness and honesty of meaning it is impossible not to respect. They have a good aim; it is their way of pleading for more simplicity and more heart in our sermons; but they do not express themselves guardedly; and a stranger might infer that the less brain and the more of pious twaddle there is in a sermon, the likelier God is to bless it, that no flesh may glory in His presence. Now take Paul's example. He "*reasoned;*" he knew that the radical evil in human nature is not mental imbecility, but alienation from God; so, in his discourse with men, he addressed their understanding and judgment, and brought argument to bear. He "*persuaded;*" he endeavoured to win their faith for Jesus. There is a way of presenting the gospel in which the preacher seems to say, Take it or leave it just as you please. There is a threatening way of doing it, as if one held out a gift in one hand and a loaded revolver in the other, to compel acceptance. There is a way of eloquence or rhetoric, by which the hearer is dazzled, delighted, and spell-bound, while yet he misses the truth itself; as in the case of a written document weighty to momentousness in its substance, —the attention of the observer may be taken up with the wonderful flourishes of penmanship, while the meaning is never thought of. Paul's method was persuasive; his aim was to win men over to Jesus Christ. Once more, he "*testified;*" he spoke out a living word, straight from his heart-experience; not hesitantly, as one who speaks from hearsay or tells what he has read in a book, but like a witness who, under pressure of spirit, solemnly and earnestly asseverates in a matter of life and death,

whereof he has personal knowledge. Thus there *was* appeal—powerful and impassioned appeal—in his preaching; he wrought in fire, not in frost; but there was also deliberateness, order, thoroughness, mental grasp, imperial sweep of intellect, in expounding his theme; he massed the truths of revelation before men, and endeavoured to carry with him their reason and conscience and will.

Besides the historical record in Acts, the apostle himself gives us an account of what he did in founding the Corinthian Church, in this very letter. When he came to Corinth, his one fixed determination was to know Jesus Christ and Him crucified. Do you call the theme "narrow?" It was grand enough for the great mind of Paul; it is grand enough for this nineteenth century. There is a living meaning for all time in words like these: "The unsearchable riches of Christ," "Christ in whom are hid all the treasures of wisdom and knowledge." He is, indeed, in Himself, the abiding One—"the same yesterday and to-day and for ever;" but yet to every believing man, and to the church as a whole, He is becoming greater and more glorious, as the heavens are becoming greater and more glorious to advancing science. Every star was there in the time of the old Chaldee gazers four thousand years ago; yet what glory has been kindled since! And so with Jesus Christ and Him crucified. The entire church does not yet "know" Him, in the deep meaning of that word; He is still going on revealing Himself in manifold and wondrous ways; and we can never exhaust the study; there will be room for eternal inquiry, eternal progress in knowledge, and eternal wonder. This then was Paul's theme—intolerably repulsive to pride, and self-righteousness, and wisdom-worship, but attractive beyond expression to the sinner who knows himself lost. Approach him on any other subject; he had nothing to say. The suffering Saviour, with His marred and agonized face, revealing so simply and wonderfully God's love and righteousness, wounded for our trangressions and bruised for our iniquities, making *our* curse *His* curse, conquering carnal, selfish hearts by the magnanimity of suffering love—Paul knew no name but His. It was a theme that in utterance might well make an angel's lips to quiver; and it bore down upon the spirit of the apostle, so that he carried on his ministry among the Corinthians "in weakness, and in fear, and in much trembling." Those of us can sympathise who never stand up to speak to dying men without tremor at our hearts, not from fear of the audience, but from thought of the momentous interests at stake, and the possible issues to our hearers. The words he used were simple and plain, and those who were won for Christ were won not by the magic of eloquence or the charm of philosophy; their faith stood "in demonstration of the Spirit and of power."

You understand, then, what Paul means when he says, "I laid the foundation." He made Christ known in Corinth, as sent of God, delivered up to death, raised again and exalted to give eternal salvation; and he left it to God to prove the message in His own way. Thus, through the power of the Divine Spirit, he drew a number of weary hearts to the one Rest; of wayward, stumbling, bleeding feet to the way of Peace; of bewildered wanderers in the dark to the true Light; of guilt-laden and lorn sinners, bearing their shame, to One who saves to the uttermost; of frail, bruised, weak creatures to the Almighty Strength;

of souls crying out in half-despair, "Who will shew us any good?" to the Fountain of Life; of lonely, disappointed, forsaken, friendless ones to the bosom of eternal Love; and in this way he founded a Church of Christ in Corinth.

The example of Paul is for us authoritative. Foundation work is to be done as he did it—by proclaiming not a theology but a Name—the name of Jesus Christ the Son of God, the brightness of the Father's glory and the express image of His person, the gift of eternal love, the propitiation for sin, the way for sinners to God, the lover and friend of souls, on whose beating heart I may pillow my head, in whose everlasting arms I may feel myself eternally safe. "I will never leave thee; I will never forsake thee:" ah, that is what makes love love indeed! And that is the quality of *His* love—it endures, through time and change, the same to-day in the experience of every soul that turns to Him as when He went to the cross for us. Human love waxes cold; whispering tongues poison truth, and it is destroyed; it finds flaws in its object and is disappointed; it meets ingratitude and is wearied out; it decays through absence and distance; it breaks down under the burdens that are laid upon it; the world frowns and it falls off from our side; a wind comes from the wilderness and blows it out. But *His* love abides, unchanged, ever-during, imperishable, immortal, the one thing that lasts amid life's changes and desolations. Our submission to Him, therefore, is not the mere capitulation and laying down of arms in the presence of One who has vanquished us by His omnipotence; our *hearts* yield to Him, and we feel ourselves the glad captives of redeeming Love.

In proclaiming this message, with its wondrous appeal to all that is within us, we can do without orators, without philosophers, without sermon-makers, above all, without "hucksters of the word," but we cannot do without true-hearted and saintly men, to whom the gospel has proved itself, who know Jesus Christ as a living Friend, ever and intimately near, who love Him with a love that rises to a passion, and who can tell of Him not from hearsay but personal acquaintance, speaking "from faith to faith."

Having laid the foundation of the church, Paul left the place and was succeeded by Apollos and others, who continued the work which he had begun, that of rearing a holy temple to the Holy One in that polluted city. With reference to the work of these builders, and of all who might follow, the apostle gives this solemn and most weighty charge: "Let every man take heed—let every man look to it—how he buildeth thereupon." This charge, taking in all "workers," looks in part to the substance of the preaching and teaching by means of which the building is reared. It is *woe* to the man who puts the false for the true, his own opinion for the word of God, or who pretends to be building, and is all the while secretly sapping and mining, or who tells forth truth which he does not himself believe. But, mainly, the charge has respect to the elements introduced into the church; not to the form, but to the material, the stuff, of which the visible community consists. In building a ship, it is of importance to adopt the best form, so as to secure safety, speed, and carrying power; but if the material were bad—if there were unsound timbers and fractured iron—no perfection of form would compensate. And just so with a Christian church.

The builder who introduces worthless material into the visible society may seem to be doing what it is the fashion to call "a great work," much greater to appearance than that of him who is working in faithfulness and truth. Here is a builder who looks well to the material, and is careful to make use of gold, silver, costly stones—like granite, or jasper, or marble; and sometimes lookers-on become impatient, and charge him with slowness—he is behind the age—he is played out—he is antiquated and effete—and so forth. They do not consider that there is a divine slowness—the "patient march" of God, who is never in a hurry—the slowness of care, of thoroughness, of conscientiousness, of patience, as well as of indolence or incompetency. While this man is slowly rearing an edifice worthy of its design, another is running up a building of wood, and hay, and stubble; wood for the framework, dried grass and stubble for the roof and filling-in. This builder seems to get on faster, and his work bulks more largely to the eye, and throws a vaster shadow over the ground. Perhaps the wood is painted to imitate marble, and the stubble compressed and daubed over with clay, and so the observer is deceived by appearances. Men shout and clap their hands in admiration of the great work and the speed with which it is done; forgetting how much more worth in a temple is a plate of gold than a board of wood, however well painted, or a block of marble than a hundred cartloads of stubble. It is a parable for ourselves to-day, whose significance we shall do well to ponder.

In particular, a question of vital moment is raised as to the discrimination we use in receiving members into our churches. If we go wrong here, we go wrong from the beginning. What we have mainly to find out is not the applicant's head-knowledge, or what shape his theological system takes, or whether he has such a system at all; but whether he really belongs to Jesus Christ. You may admit one who can talk theology with you, yet is an utter stranger to the Saviour personally; and you may shut out some modest and childlike soul, all aglow with love, because he or she cannot answer some set of questions which—if you were only humble enough—you would confess you cannot answer yourself. You want to have massive blocks in your building, and stately pillars, and you make no account of the little chips. But why? For chips have their place and use as well as the massive blocks and the stately pillars. I single out the "little ones who believe in" Jesus: our reading of the law of baptism and church-fellowship includes them. If you are fifty years old, you have no title to baptism but your faith in Christ Jesus; and a believing child of ten has a title just as good. I think it were well to have youthful piety represented more largely than it is in our churches. It would be an additional element of beauty and power. If there is strength in the piety of manhood, and glory in that of old age, the piety of children is as dew and sweetness. Their simpleness would make us simpler and wiser. Their weakness would make us more gentle, more tender of conscience, more sympathetic and self-denying. And we should find that, for all their weakness, they are a power; since "out of the mouth of babes and sucklings Thou hast ordained strength." Take heed, then, that ye despise not the little ones

Obvious importance attaches to the means we employ for ascertaining

the existence of the new life in those who seek a place in our fellowship. No rule of procedure is laid down in the New Testament; and the justification of the means we employ lies in their accord with New Covenant principles and their fitness for securing the end in view. There is in all our churches, I assume, the personal dealing of office-bearers in the first place; then the deputation from the church; and—not least—the appeal to the applicant's self-knowledge, whereby his proper share of responsibility is brought home to him. More, however, than on forms of procedure I would lay stress on the spiritual instincts, the moral sensitiveness, and the fidelity of the church as a body—as far removed from suspiciousness as from careless easiness; on the genuineness of the interest they feel in the reception of members, as proved by their attendance at the meetings of the church; and on our fellowship being such, in point of spiritual character, that unworthy persons will not readily seek entrance among us.

The next great thought in the passage is, that all building-work shall be put to the test—shall be tried with fire—to bring out of what sort it is. The apostle points us forward at once to the day of the Lord as the supreme testing-time. That day—"great Day for which all other days were made"—shall come in flaming fire, kindled by the breath of the Lord; and all that is worthless shall be consumed, just according to the prophetic word: "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts."

But there are fires through which churches pass prior to that great, final conflagration—sometimes kindled from without and sometimes from within—sometimes due to persecution, and sometimes to wilful or careless fire-raising by church-members themselves. When the testing-time comes, the building will "abide" if the material is good: some of the gold or silver may indeed be partially melted in the fire-heat; a block or two of stone may be cracked; but there is nothing in the building itself for the fire to feed upon. If, on the other hand, the edifice is of wood, hay, and stubble, it is consumed; it goes off in smoke; and all that remains is the ashes, to be blown hither and thither by the winds. The builder's labour is lost; all that was once so much talked about, and for which he got so much praise, vanished for ever. One does not need to have lived a long life, or to have had a very wide range of observation, n order to see sorrowful proof of all this.

Now here is a fixed condition under which our work of church building has to be done. It has got to be tested. Do not, then, let us judge before the time. Do not let us be high-minded, or indulge in self-complacent and windy talk about the big things we are doing. We have our annual statistical returns from the churches, by which our progress or retrogression may be supposed to be measured. I say frankly that I for one have never been much of a believer in this kind of thing. These returns form an element of calculation no doubt, and some importance is to be attached to them; but they do not touch the most vital questions of all, and there is a temptation to draw false inferences from them. We may seem to be making rapid progress. But what about the touch of fire? Will the flame kindle upon these works of ours, or will it leave them unharmed? If only our work be true, it will abide; God will take

care of it; and the workman will receive a reward—the rich reward of grace—even as Paul says to the Thessalonians: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" If, on the other hand, our work is done in wood, hay, and stubble, it will be burned up, and the workman will lose his reward. The paragraph supposes him to be personally a Christian man; and hence, though he has done worthless work as a builder, he is himself saved. But it is with bare life, as if (in sorer hazard than Lot) he just escaped through the blazing flames, leaving all behind.

I close by connecting this paragraph with two Old Testament utterances. The first is this: "Except the Lord build the house, they labour in vain that build it." Ay, although it be only a house of stone and lime. You may fancy that if the workmen know their business, and if you have money enough to pay them, the thing is done. But another element, you see, must be taken into account. The Lord Himself must be among the builders, and they must work in harmony with His laws, else there will be failure of some sort. You require character in the workmen; and when you say character, you say *God*, the creator of character. Supremely does this principle hold in rearing the spiritual house, the living temple. The work can be done rightly only as we have the Lord in our midst of a truth, and as we labour under His guiding eye, according to His plan, and in the strength which His Spirit imparts.

The other text is this—so common in our lips, yet so profoundly deserving fresh thought—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Thus alone can true work be done, and the temple of Jehovah reared, till the head-stone thereof is brought forth with shoutings of Grace, grace unto it.

I take any church represented here this evening, and sweep my eye over its various operations, whether for edification or extension. What sort of labourers do you require? Not as pastors merely, but as deacons, Sabbath school teachers, visitors and tract-distributors, and so on throughout the whole range of membership according to the gifts that God has bestowed? Men who understand the nature of the work to be done, both in laying a foundation and in building thereupon; who honestly consent to be labourers together with God by carrying out His designs; who yield themselves up to His Spirit; Christ-like men whose life (though lowly) is beautiful, and sweet, and winsome; who can say each in his measure, "I delight to do Thy will, O my God;" who do not thirst for human applause, but are content to wait for the *Well done* of the Lord Himself. A church made up of such men may be outwardly small and weak; but, because God is in them, their power is unmeasured, and nothing shall be impossible to them.

THE GENERAL PROCEEDINGS.

THE Spring Session of our Union was opened in Aberdeen on the afternoon of Tuesday, April 4th. The first meeting held was that of

The Scottish Baptist Total Abstinence Society.

This took place in the afternoon in the hall below the Crown Terrace

Baptist Church. Rev. WM. GRANT, Edinburgh, President of the Society, occupied the chair. He said it was too late in the day to say anything in advocacy of such societies. His experience was, and the experience of older teetotallers would be the same, that Christian workers, however coldly they had looked upon the movement, had been compelled one after the other to take the total abstinence platform. It was the same with their religious periodicals. The revival of religion, the revival of a missionary spirit, and the revival of the temperance question, should always, he thought, go together, and he hoped that the day would come when the Church of Christ would sever itself for ever from the drinking habits in their land. The first resolution was moved by the Rev. G. YUILLE: "That this meeting deplores the evils that spring from the habitual use of intoxicating drinks, and believes the only remedy is total abstinence." This was seconded and carried. The Rev. A. WYLIE, the Secretary to the Society, moved: "That this Society, having been inaugurated in order to afford an opportunity to our denomination in Scotland of giving expression to its sentiments upon the great question of intemperance, and raising its testimony in favour of total abstinence, all ministers, office-bearers, and members of our Baptist churches are earnestly requested to connect themselves with it." Mr. Wylie said that the society had been formed through the influence of Mr. Rose, of Edinburgh, on strictly total abstinence principles; and in order that the expenses might be paid, each one who joined had to pay 1*s.* He hoped that in all the localities in Scotland where there were churches in connection with the denomination, committees or branches would be formed to help the executive in forwarding the good work. Mr. THOMSON, Edinburgh, seconded the resolution. Mr. BRUCE, Fraserburgh, spoke in support of the cause of temperance, giving some interesting facts as to the evils of drink which had come under his own particular notice. The motion was carried unanimously.

A number of gentlemen who were present at the meeting went forward at the close and enrolled themselves as members of the society.

THE RECEPTION.

A reception meeting took place at six o'clock in the Bath Hotel. There was a large attendance, and Rev. A. L. Anderson, LL.D., the respected senior pastor of the Crown Terrace Baptist Church, presided.

Among those present were Revs. J. Culross, D.D., W. Tulloch, W. H. Elliot, A. Grant, Glasgow; O. Flett, D.D., J. Crouch, Paisley; W. Grant, James Haig, J. M'Lellan, A. Wylie, M.A., Edinburgh; J. Coats, M.A., Govan; F. Forbes, Alloa; J. Duncan, M.A., Grantown; D. Lewis, Peterhead; R. Thompson, Hurlet; J. Urquhart, Kirkcaldy; W. S. Chedburn, Aberdeen; J. Downie, Forfar; C. Chambers, Perth; and Messrs. John Walcot (President of the Union), A. Picken, Edinburgh; J. Crichton, Aberdeen; D. Irons, J. Graham, J. Forgie, Glasgow; P. Campbell, Perth; A. Swan, Stirling; R. Brash, Govan; J. Forrest, Lonmay; — Bruce, Fraserburgh; &c. There was also present a large number of local supporters of the denomination, including a few ladies. A short period, as the company assembled, was afforded for conversation, after which Dr. ANDERSON engaged in prayer. Tea having been served—

The CHAIRMAN, in welcoming friends from a distance, said they all needed advice and encouragement in prosecuting their great work in this evil world, and he trusted, through the mutual faith of all of them, the objects of their meetings might be fulfilled. A disputatious spirit was a great hindrance to influence in doing God's work; He was the God of Love, and His work was to be carried on in a loving spirit. He knew of nothing more clearly enjoined upon them by Scriptural example and command than the exercise of forbearance and charity on the part of Christian members or fellow-Christians. They should tell that there was one Member and one Spirit; and the

fundamental duty of the followers of Christ was to keep the unity of the spirit in the bond of peace. This was the terminus *ad quo* in Christian Communion, and the terminus *ad quem* was alike plainly revealed. This unity was to be kept until they all came into the unity of the faith. The Greek undoubtedly read "into" the unity of the faith, and thus they learned that keeping the unity was the result which they had the warrant to expect from the practice of keeping the unity of the Spirit. Whereto they had already attained let them walk by the same rule, and, if anything, they were otherwise diversely minded, God would reveal even thus unity to them. So not disputation, but love is the instrument by which they were taught to seek for the reconciliation of their difficulties with brethren who differed from them. In conclusion, he said they were few in number, and their progress was slow; but God was almighty, and the truth would prevail, if only they suppressed their tendencies to seek the things which were their own, and were enabled to speak the truth in love.

At the conclusion of the address, conversation was engaged in, and the proceedings terminated about seven o'clock.

The Sermon by the Rev. J. Culross, D.D.

At half-past seven Divine Service was held in Crown Terrace Church, when the sermon was preached by the Rev. Dr. Culross, which is found elsewhere.

The Prayer Meeting.

On Wednesday morning at ten o'clock a Prayer Meeting was held in the hall below the Crown Terrace Church. The meeting lasted three-quarters of an hour, and was presided over by the Rev. W. Grant, Edinburgh.

The Public Conference.

At two o'clock in the afternoon a Public Conference was opened in Crown Terrace Baptist Church. The subject under consideration was "The relation of social worship to healthy Christian life, and the causes of its partial neglect in the present day."

Mr. John Walcot, Edinburgh, President of the Union, presided, and was supported on the platform by Revs. Dr. Culross, Glasgow; Dr. Flett, Paisley; J. M'Lellan, Edinburgh; W. Tulloch, Glasgow; W. H. Elliot, Glasgow; and G. Yuille, Stirling, Secretary of the Union. The body of the church was pretty well filled.

The Chairman made a few remarks, in the course of which he spoke of the importance of the subject. He then introduced the Rev. Mr. M'Lellan to open the conference.

Rev. J. M'Lellan said that the subject of discussion divided itself into two heads—1. *The relation of social worship to healthy Christian life;* 2. *The causes of its partial neglect in the present day.* As regarded the first head, the relation was two-fold. On the one hand social worship was the spontaneous outcome of a healthy Christian life, and, on the other, it was designed and calculated to promote that life. In other words, it was, to begin with, a result, and then it became a cause. In the last analysis Christian life was resolvable into love—love to God and man; its man-ward aspect finding its fullest expression in "the communion of saints." The two—love to God, and love to his children—always went together. In Old Testament times "they that feared the Lord spake often one to another," and under the new dispensation the divine life in the hearts of believers was

similarly attested. In primitive times the disciples of Christ were found meeting together in His name on the first day of the week "to break bread," *i.e.*, to observe the Lord's Supper. This was regarded by them as an act of loving loyalty to their unseen but ever-present Lord. His command to them was "This do in remembrance of Me," and they had His promise that when thus met He would be in the midst of them. Instead of coldly calculating whether it might not suffice to meet Him in His ordinance once a quarter, or once a month, they felt that it would be to them a loss of privilege to miss even one opportunity of commemorating His dying love. The primitive disciples met not merely to partake of the Lord's Supper, and for praise and prayer, but also for instruction and edification. Meeting for such practical ends as these, the consequence was that the "healthy Christian life," which drew them together, was daily deepened and confirmed. What was it that drew Christian people now-a-days to the house of prayer? Was Jesus Christ, of a truth, the great attraction? or, had the minister largely taken his place? He greatly feared that if all were known it would be found that in many instances the main attraction was the eloquence or the originality of the preacher. Wherever such was the case it would, he believed, be a good thing for the supercilious hearers were their idol struck dumb, and he and his eloquent originalities, for a season at least, set aside. But there was no reason why the loftiest endowments of ministers should not conduce to spiritual worship. Let the preacher, on the one hand, strive to forget himself and to be wholly occupied with his theme, and let the hearer, for his part, cease to hanker after pretty sentences and flights of rhetoric, and come to the assembly of the saints with his heart crying out for God, for the living God, and all would be well. Then the preacher would be eloquent, in the truest sense of the word, without being conscious of it, and the hearer would enjoy a "healthy Christian life." Proceeding to deal with the second head, Mr. M'Lellan said that the recent census of church attendance, though in many instances grossly inaccurate, had put it beyond dispute that an immense proportion of the population had ceased to attend any place of worship. How were they to account for this state of things? He thought that a study of the history of our country during the last twenty years or so would furnish a clue to the solution of the problem. During that period we had as a nation enjoyed a measure of material prosperity unexampled in our annals. Never in the history of our country had the middle and the labouring classes so much money and time at their disposal as during the last two or three decades. And what had been the consequence? He answered: *more worldiness than perhaps had been seen within our borders since the Reformation.* Hence the thirst of the men of this generation after sensuous enjoyment. Theatres and other places of amusement were crowded. Public-houses and ball-rooms were thronged. The Lord's-day was increasingly devoted to pleasure-seeking. The Bible had lost its charm for a people who devoured cart-loads of sensational literature every year. And if men were drawn in large numbers to listen to gospel truth, it was found that the predominant love of excitement must be largely pandered to—hence the sensational style of modern revivalism, with its latest developments of "Salvation" and "Hallelujah Armies." Worldliness was fast emptying our places of worship, and sapping the life of our church members. It was high time to wake out of sleep and to realise that the exigencies of the present day summoned us to prayer such as God would answer—prayer which meant: "I will not let Thee go except Thou bless me," and to whole-hearted consecration—a consecration which meant, if need be, martyrdom. Another cause of the present defection was *fashionable scepticism.* For this the leaders of physical scientific research were largely responsible. Instead of confining themselves to the investigation and classification of physical phenomena, they had travelled into the domains of philosophy and religion, and finding that, by the application of their scientific

apparatus, they could discover nothing real in those regions, they had returned from their bootless quest glorying in agnosticism. They had thus succeeded in casting a veil of doubt over the whole realm of spiritual truth; and, now, to doubt had become the fashion. He did not mean to say that there was not a considerable amount of "honest doubt." There certainly was. But at the same time he believed that, generally speaking, the scepticism of the day was extremely superficial. The philosophy of the immediate future would, he said, make short work of scientific scepticism. As to how the Christian Church ought to deal with this state of things he would say that he did not think there was any necessity for a change of organisation, or even of methods of work. But Christian people, especially Christian ministers, must learn to deal with scholarly investigation in a far less bigoted manner than they had heretofore done. The scientific spirit was healthy at the core, and Baptists of all denominations, ought to be the last to discourage its diffusion. Modern science insisted upon "verifying" everything that went under the name of truth. With mere traditions and hearsays it had no patience. And was not that what they, with an open Bible in their hands, were wont to insist upon also? Let the Church but give the public the impression that she encouraged scholarly research, and that she was quite prepared to abandon any views which such investigation might prove to be untenable, and she would go a long way towards conciliating a large class of people who had well nigh lost all confidence in the honesty of Churches and their teachers. Above all things the Christian Church must *live* the Gospel. It was character—Christian character that was pre-eminently needed. We must be out-and-out Christians. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

The Rev. Mr. TULLOCH then spoke as follows—This is an important subject; interesting alike to ministers and people. It is also very appropriate to our present gathering, bearing as it does on the vital interests of the Churches of the Union, and the well-being of the community at large. The subject relates to *Worship;* not individual or family worship, but Church worship. Whenever God's claims are acknowledged there will be worship; and wherever His children have the opportunity they will meet for social worship. Hence we find that social worship has existed from the beginning of the history of the race. We have the first mention of it in Gen. iv. 26 where it is said that "then began men to call upon the name of Jehovah," that is, as we understand it, socially. And it is instructive to remark that coeval with this, we read of the visible separation of the human race into the two great families in which it is still divided—the seed of the woman and the seed of the serpent, "the sons of God and the daughters of men." Social worship characterised the godly in every age—even the most degenerate—"They that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of Hosts, in that day when I shall make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Christianity is pre-eminently social and designed to bring out and give scope to our social nature. The cross which reconciles man to God, reconciles man to man. Hence the apostle's statement respecting the ultimate design of redemption: "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him;" that is, all the members of His mystical body recapitulated under the one central headship of the Redeemer. The Church is a social institution. Hence the lovely picture we have in the second chapter of Acts, where we read of its organization by the Holy Spirit. "The multitude of them that believed were of one heart and of one soul:" and "they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers: and fear came upon every soul." The

ordinances of baptism and the Lord's Supper are of a social character, and to them Paul alludes when he says, "By one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit." The epistles also, with the exception of the pastoral ones, are all cast in a social mould, and can only be rightly understood by associations of Christians, or Christians in a church capacity. It follows from all this that there is a divinely established "relation between social worship and healthy Christian life." Social worship is necessary to our witness-bearing for God in the world, and to the development of our own Christianity—our growth in grace, and the strength and symmetry of our Christian character. None but Christians can worship God. The conscience must be purged from sin: the gospel-priest like the Levitical must first wash before he can officiate with acceptance in the spiritual temple. With reference to the second part of the subject of conference, I shall indicate without enlarging on them, some of the *causes* which seem to me to account for the partial neglect of worship in the present day. First, a growing disregard of the divine authority. The prevailing scepticism, which goes to subvert the inspiration and authority of Scripture, with its concomitant materialism, no doubt tells against the practice of social worship, both directly and indirectly, as it does against all true religion. It sometimes articulates itself thus: "We can worship God in the green fields;" "can be edified by a science lecture on a Sunday evening;" or "have no time for the duties of religion." The variety and abundance of other means of religious instruction, such as magazines and other publications. Want of adaptation in the worship itself. Too long prayers sometimes, and perhaps too long sermons, sermons read not preached—essays not sermons. A lack in some cases of spiritual pabulum—"The hungry sheep look up and are not fed." Worship not sufficiently popularised. Too much of the pulpit and too little of the pew: ministers do all the speaking and praying; the choir or organ, or both perhaps in some instances, all the singing. The people are not sufficiently interested; they are passive recipients of privilege, and not active participators in the luxury of worship. Lastly, the too great prevalence of caste. Invidious distinctions obtain between rich and poor, which are sometimes aggravated by the pastor's preferences and partialities. Pew-rents perhaps, and the importance attached to the large donations of the rich, sometimes making the Church of Christ, which is the product of the Spirit, look more like an organisation for raising and disbursing money than an organisation for the worship and service of God. The subject does not require that I should offer any suggestion as to the remedy for all this; and I shall therefore not touch upon that, but conclude by remarking that as in physics so here, the knowledge of the disease is half the cure.

Mr. BROWN, Aberdeen, suggested as remedies for the partial neglect of social worship short sermons and short prayers, more and shorter hymns and livelier singing of them, and more and better reading of the Scripture.

Mr. SHEARER, Edinburgh, spoke in a like vein.

Rev. J. DOWNIE, Forfar, showed how Church attendance had been increased in Forfar consequent on the wonderful temperance revival there, and urged that the Christian Church should take up temperance work earnestly and seriously.

Mr. BARKER, Aberdeen, said he had been for many years arguing for the very thing that had been mentioned, namely, shorter sermons. Long sermons had not driven him out of the Church, but the next thing to it. He had many a time been perfectly worn out with long harangues. He did with all his heart desire a change. He was perfectly sure that if the fourth part of the matter they got was put before them in a pithy style, it would be better. It was not a new subject to him. Twenty or thirty years ago he felt the same thing. It was high time the services were made more attractive. Many people had not the patience he had. He had no complaint

to make with reference to this church. They had a little choir which was very useful, and the members of the congregation seemed to join heartily as far as they were able. He hoped to see the time when they would have greater variety of hymns and tunes than they had. He had a special love for paraphrases, and he would like to see many more sung. If long sermons were bad, long prayers were worse still.

Mr. SEIVWRIGHT, Aberdeen, said that they had been dealing with details. What had been said with regard to sermons had not so much in it, as some thought. There was too much likeness between Christians and the world. He would have Christians to see how they could really live the real life, and show it.

Rev. ALEX. GRANT, Glasgow, thought they should look at the bearing the family life had upon the question of attendance upon public worship. If families were trained to attend public worship when young, when they grew up there were old faces and old associations that strongly led them to attend. If parents spoke with the highest respect, in the presence of their families, of the House of God, and if families were actuated with a profound respect for the Word of God and for the ordinances, he did not think it would be possible for the neglect that sometimes took place to happen amongst Christian families.

Mr. GEORGE BRUCE, Fraserburgh, said that last Lord's-day forenoon his pastor asked two to engage in prayer before commencing his sermon, and in the afternoon another prayed before the service began. As to hymns, they had been making free use of Moody's hymns for some time back, and the people seemed to enjoy them very much.

Rev. W. GRANT, Edinburgh, was very glad to find they were all becoming so good Scotch Baptists. He had enjoyed the criticisms upon the ministers, their sermons, and their prayers. It was, he thought, a good thing to have these criticisms, but he thought they required something better than that; they required more of the spirit of worship in their own souls. Referring to the church services, he said that it would be a healthy thing to vary the order of the services, and not to let the hearers know what was coming next.

Rev. W. S. CHEDBURN, Aberdeen, said that, although he was not responsible for the wording of the subject of the conference, he felt that they had got somewhat off the line. He pointed out that worship was of three kinds —private, public, and social.

Rev. A. WYLIE, M.A., Edinburgh, believed that the modes of worship were quite satisfactory in themselves, and that it was in the presentation of the gospel by ministers that there was something wrong. They wanted some great genius like Calvin in the present day, who would restate the gospel to them with all the might and majesty of a Christian intellect, and in this way regain the population, so that the gospel in the present day would command the best intellects as in the times gone by, and that they should not have to deplore the fact that science or anything else was able to take away so many people from the services of the sanctury. Congregations, he thought, might help their ministers a great deal more than they did.

Mr. ALEXANDER KEMP, Aberdeen, advocated personal consecration to God, and intimate fellowship with Him from day to day.

The Rev. Dr. FLETT, Paisley, having spoken,

The PRESIDENT, in bringing the conference to a close, said that those who had pleaded for short sermons and short prayers would do well to remember that many churches were very thinly attended in which the sermon seldom exceeded a quarter of an hour, and in which the devotional parts of the service were as varied and brief as any one could desire. Those who pleaded for an abandonment of the one man system, and for the employment of helpers in conducting the service, would also do well to remember that many churches had carried out this plan, and had not succeeded in preventing neglect of public worship. The general impression produced

on his mind by the conference was that a terrible responsibility rested upon ministers in conducting the services of the sanctuary. He had a growing conviction that they should bring men face to face with the cross of Christ if they wished to do good. Ministers should take care and let Christ be the Alpha and Omega in all their sermons and works.

The Public Dinner.

A dinner took place at half-past four o'clock in the Bath Hotel—the President in the chair. After dinner had been served, the spare time was pleasantly spent in listening to several short speeches from the President, Revs. Mr. Chedburn, Mr. Elliott, Mr. Thomson, and Dr. Flett. The PRESIDENT expressed his pleasure that an opportunity was afforded him of responding to the kind and hearty reception they had received last evening. He was sure no one who heard the address which Dr. Anderson then delivered would ever forget it. If the utterance lacked the readiness and force so familiar to many of them twenty or thirty years ago, its tenderly expressed words of wisdom and piety indicated ripe scholarship and saintly age. His words had produced a hallowed impression on their minds, and had helped to make the services they had since then attended both profitable and pleasant.

The Public Meeting.

A public meeting, which was well attended, was held at half-past six o'clock in the evening, in the hall of the Christian Institute, and, like the conference, was presided over by Mr. John Walcot.

A hymn having been sung, and a prayer offered by Rev. J. Duncan, M.A., The PRESIDENT said they were met together as representatives of the Baptist Churches in Scotland, and it was in their representative character that they were pleased to have the opportunity of speaking to Christian friends of other denominations in Aberdeen. In America the Baptist denomination was one of the largest denominations. In England the Baptist denomination had a very considerable membership and was taking its full share of Christian activity and work throughout various parts of the country. In Scotland their number was comparatively small, it did not exceed 80 churches and 8,000 members; and those friends present who were connected with other Christian denominations in this city would be glad to hear that the Baptists were working in the same lines in which other denominations were working, and seeking at least, as the end of their work, the glory of God in the salvation of men. He did not suppose that in any of their churches there had been the amount of increase desired, possibly not the amount of increase expected, but still the hand of God had been with them, and they had reason to rejoice over men and women and those in tender years who had believed the Word of Life, who had accepted Jesus Christ, and who had begun to walk in that living way which leads to eternal glory. Denominationalism seemed in the present condition of things to be a necessity in the world, and it was admitted on all hands that it had great advantages. He believed ends were reached in connection with denominationalism that would not be reached if they were all working under one denomination. There were, however, he thought, some possible drawbacks to denominationalism. There was, at least, the danger connected with it that it would make them exclusive, that they would become filled with the spirit of ecclesiastical pride. It was quite possible for them in their own little narrow circles to become so enamoured of what they were and what they did, as to imagine that all the excellence lay within

their own borders. This was a great evil. The Union had not come to Aberdeen in any spirit of ecclesiastical conceit. They had not come there as if they had all the truth and other Christians had none—as if they were in everything perfect, and other Christians were in a great many things imperfect; but they had come there desiring, under God, to receive a holy impulse, and to be the means of imparting that impulse to other Christians. He was grateful that in this they had not been disappointed. Their prayers had been answered. Hitherto in these meetings they had found the blessedness of brotherly love, and he believed many of them would go back to their churches and business life, as men who had been strengthened by God to do His will. There were one or two means by which the spirit of ecclesiastical pride might be effectually checked, and which, he thought, they ought always to remember with a view to prevent the existence of that spirit in them. One of the principal things that would help to do this was the remembrance of this fact—that although, in an important sense, they belonged to a denomination, yet in a very much deeper sense they belonged to the whole Church. They who believed in Christ to the salvation of their souls, by whatever name they were called, were their brethren. These brethren had a right to their love, and they had a right to the love of these brethren. If any one denied to him the friendship and affection which, as a Christian, he was entitled to receive from him—denied it because he was a Christian of the Baptist denomination, such a person did him a wrong, but he did himself a greater injury. Then it should be remembered that all the great test passages of the Bible applied not merely to the sect to which they belonged ecclesiastically but to all the faithful, with whatever sect they might be identified. Charity, however, must never be the companion of cowardice. Men were respected most when they were most faithful in expressing their honest convictions. He thought they ought to be indebted to any man who, in the spirit of truth and in the spirit of love to Christ, if he thought they were in the wrong, would come and endeavour, clearly and intelligently, to set before them that which he believes to be true. It was by the open, fearless, loving declaration of truth that truth was spread in the world.

The Rev. J. COATS, M.A., then delivered the following address on THE INFLUENCE OF CHARACTER:—If we are really concerned in the advancement of the Redeemer's Kingdom, the question will be continually present to our minds, Wherein lies the secret of the Church's strength? What is it that we are mainly to cherish and develope if the Church is to continue to be an effective instrument in the hand of God for the salvation, enlightenment, and elevation of the world? This question presents itself with fresh force amidst the talk that we hear all around us, about the Church losing its hold on the people.

We become aware as soon as the enquiry is raised, that different answers are being returned. Fashion your institutions carefully after Apostolic models, says one class of Christians. See that you give attentive heed to the elaboration of ritual; that you insist on the observance of ordinances, and times, and seasons, and you will grow in influence. What is wanted, says another class, is a system of doctrine that represents fully and clearly the cardinal truths of the Gospel; a creed from which all the taint of error has been diligently purged, leaving only the pure essence of the word. Let such a creed be the standard, and let all the members gather loyally round it, and the Church will issue forth on a triumphal crusade against sin, "fair as the moon, clear as the sun, and terrible as an army with banners." A third party differs from both of these views. In their language we need, in this enlightened era, improved plans of working. We must be abreast of the times. Our old-fashioned modes of conducting religious services require to be supplanted by something more in accordance with the spirit of the age. If we would only present the gospel in a shape fitted to our

nineteenth-century ideas, making our sermons like our post cards and telegrams, short and to the point, and our services bright and sparkling, we would soon drive ahead. Now the men who make these various replies are sincere and earnest Christians; they number among their ranks many who are unselfishly content to spend and be spent in the service of that Lord whom they love so well. At the same time I cannot help feeling that none of the answers we have heard them return touches the kernel of the vital question, How is the Church best to realise its mission and reach the zenith of its power? For there is something that they do not speak of, or, at least, do not bring into prominence, but which is the one grand essential for the true success of the Church, and without which all other things are vain. I refer to what I shall call at this early stage of my address—Character. The chief weight is placed in the New Testament conception of the Church, not on the rites its members perform, not on the moulds into which they run their faith, not on their methods of working, but on the manner in which they interpret in their lives the vital truths of Christianity. Look at the life and labours of our Lord Jesus Christ, more especially as they respect the training of those who founded the first New Testament Church. We find that His aim in dealing with the disciples was primarily the formation of character. He kept before Him not so much the elaboration of a science of theology, nor yet the careful upbuilding of an ecclesiastical institution, as the making of men. You search in vain in His sayings for cut and dry formulas, or the intricate machinery of Church organization. The word "Church" only occurs twice in our Lord's teaching, and in one Gospel, and in neither case are there any directions as to its constitution, for He speaks of it merely in passing and as if it were already in existence. He appointed no officials. He did not even mention Church Courts. It was the nascent Catholic Church that first discovered different degrees of rank among the apostles, and placed Peter at the head of an Apostolic College. You know how Christ Himself met all questions as to who should be greatest. The sermon on the Mount is the most systematic of all His discourses. Dealing with considerable minuteness with the duties and privileges of its members, it has been aptly named the "Magna Charta" of the Kingdom of Heaven. But it is more a directory of conduct than a formulated creed. Commencing with "Blessed are the poor in spirit," it aims all through at the building up in those who come under Christ's sway, of a meek, pure, merciful, self-sacrificing disposition. And when at its close Jesus draws aside, for a moment, the veil that shrouds the future from our ken, He makes the test at the last to be the life and not the profession. "Not every one that saith unto me, Lord, Lord (there is the orthodox creed), shall enter the kingdom of Heaven; but he that doeth the will of My Father which is in Heaven" (there is the sanctified life). I am far from saying that our Saviour undervalued doctrine. He employed it as one of the great means to accomplish His purpose. Nor would He have despised improved plans of working. But what I am insisting on is, that the end He kept before Him was the production of genuine goodness. He believed that if this were attained the rest would come naturally. The order of events with Him was—Life, to begin with, then a Creed. Doctrine is the last not the first. It is no small matter to keep the Divine order. More practical difficulties and deadly heresies have arisen out of a false sequence, than from beliefs in themselves erroneous.

The Church has been accustomed to look to the apostle Paul (next to Christ Himself) for light and leading. He is the most voluminous of the New Testament writers, and the most important name in early church history; and the major part of the huge system of divinity with which we are familiar has been quarried out of his epistles. Well, what is it that the apostle is in the habit of laying the chief stress on in his writings? I answer, the state of the moral nature. The great word he employs in counselling the Church is *edification*, and edification is the building up of the soul

Godward. His prayer for the Church in that letter which is now universally recognised as pre-eminently the Epistle to the Church (Ephesians) culminates in the fond desire that its members may all attain to a ripe manhood, "till we all come unto a full grown man, unto the measure of the stature of the fulness of Christ." "Take heed," he says, in counselling his son Timothy as to the best way of making his influence felt in the community among whom he laboured, "Take heed to thyself and to the doctrine;" not first to what you teach and then to what you are; not in the first instance to the dogmas of Christianity and then to its precepts; but first to *thyself*, and then to the *doctrine*. To do and to teach what is good, it is necessary that you first of all *be* good. And anything that tries to step in and usurp the primary position of this character-building receives short shrift from him. Ordinances have their place, and on proper occasions Paul can use strong enough and lofty enough language concerning them; but he is very jealous lest they should become too prominent. And so when an attempt is made to put them out of the divine order, as secondary and not primary, as a means and not an end, he is not slow to point out the mistake and danger of such a course. Thus in view of the trouble created at Corinth by a misplacement of the rite of baptism he exclaims, "I thank God I baptised none of you save Crispus and Gaius. . . . For Christ sent me not to baptise but to preach the Gospel." Gifts, again, he recognises as from God, they are to be thankfully received and gratefully acknowledged. But should possession tend, by exalting the heart unduly, to injure the fine fabric of a loving Christian character, he will treat them with a scarcely concealed contempt, and sing the praises of that heavenly charity which is the best of God's gifts, and the richest of His graces. It is the same in all his writings. Amidst all the subtleties of that wonderful logic of his, by which he works his way through the divine mysteries, you seem to hear the murmur of the refrain which finds expression in the words already quoted, "Take heed to thyself, and to the doctrine." I feel that you are in no danger of confounding what has been said with the mere inculcation of a course of moral conduct. A very slight acquaintance with Christianity enables us to draw a broad distinction between *it*, and what usually goes by the name of morality. Not to enter into details, suffice it to say, that the moral character is the product of the ordinary agencies of human life. It is compliance with the moral customs of the age in which you live. The Christian character, on the contrary, is not producible by natural forces, whatever aid these may lend after it is created; it is the result of the impact of the Divine life on the soul. Christ's first word to those that He strove to build up in the grace of spiritual manhood was, "Follow me;" and there runs through all Paul's injunctions to his converts the thought that nothing is possible without the direct influence of the personal Christ.

The motto of the apostle's own life was: "I live, yet not I, but Christ liveth in me," and the motive he held up before others was the consciousness of the same indwelling power: "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of His good pleasure." His inference is, that without the Spirit of God, our efforts would be as vain as those of the farmer without the sun and the rain from heaven. What the Church has to look to, then, in view of the great work with which she is intrusted, is the establishment of the character of her members. Without this solid foundation all else is useless. The real strength of the Church lies in this direction. Popular estimate makes it often consist in other things—in numbers, in worldly position, in intellectual acumen. But these are all false criterions. The Church is made up of human beings, and a man is strong only in his manhood. He is strong not by what he *has*, but by what he *is*. And what he is (in the relationship in which we are now regarding him) is determined by the extent to which Christ's spirit is animating and vitalizing his being. All things proclaim the

indifferency of circumstances, and show that the "new man created after God in righteousness and true holiness" is all. No change of circumstances can make up for a radical defect of character, and no accumulation of evils can injure or daunt the nature that is rooted and built up in Christ. When the soul both heareth and *doeth* God's will, it is founded upon the rock, and whatever storms may beat upon it, it manfully resists them all, coming forth out of the ordeal more firmly fixed than ever upon its eternal foundation. The teaching power of the Church, likewise, is inseparably bound up with the character of its members. It is true, indeed, that a man may convey to others the form of a special truth that he neither believes nor practises himself. Nay, in so far as the thought and language are concerned, the unspiritual man may put religious doctrine in a clearer and more attractive form than his more devout neighbour. But still, when all is said, it will be found that it is only the man who exhibits in his own life the principles he teaches, who produces a deep and lasting effect. For when you come to the communication of moral and spiritual truth, there is discovered to exist a subtle relation between the man and what he utters that is not found in any other sphere of human action. Any one can teach me the rules of arithmetic. It matters not whether I hear the rule of three or a demonstration of the 47th problem in Euclid from the lips of a saint or a villain. Neither the goodness of the one nor the badness of the other affects the subject matter one iota. It is otherwise in the realm with which we are dealing. Moral teaching which has not its root in personal experience will lack a certain indefinable, yet potent element, that is indispensable to true effectiveness. This connection between the teacher and the thing taught is best seen in Christ. Without His life His words would have been comparatively powerless. If His sayings had fallen direct from heaven, even although men had been convinced that they were the utterances of the very Son of God, they had never made them new creatures. The truths which His words embodied, His person incarnated; and as His hearers saw these truths live in Him, they became convinced of their power. And what is true of the Master is true, though of necessity to a lesser degree, of His servants. If Christian truth is to be effectively taught, it must be first of all nobly lived. "Ideas," it has been truly said, "are often poor ghosts; our sun-filled eyes cannot discern them; they pass athwart us in thin vapour and cannot make themselves felt. But sometimes they are made flesh; they breathe upon us with warm breath; they touch us with soft responsive hands; they look at us with sad sincere eyes, and speak to us in appealing tones; they are clothed in a living human soul, with all its conflicts, its faith and its love. Then their presence is a power, then they shake us like a passion, and we are drawn after them with gentle compulsion, as flame is drawn to flame." * What we do not believe so intensely, as to make at least an earnest attempt to translate into action, we cannot adequately say. We may use, as we think, appropriate words; we may simulate a species of fervour; but there is no real conviction produced. Swedenborg expresses this thought when he describes "a group of persons in the spiritual world endeavouring in vain to articulate a proposition which they did not believe; but they could not, though they twisted and folded their lips even to indignation." We continue to say the words, but for any effect they produce they might just as well have been left unuttered. The limit, in fine, to the Church's teaching power is to be found, not in the intellectual attainments of its members, but in the extent to which their disposition has been moulded into conformity with the truths they proclaim. A short step further takes us to the position, that the Church's convicting and converting power is to be measured by the extent to which Christ lives in its members. The world must see the saving truths you advocate working powerfully in your lives before it will become convinced of their reality. You

* George Eliot, "Scenes from Clerical Life."

may dilate with great eloquence on the proposition that religion makes a man pure, peaceful, and happy. But if you yourself are found fretting over the petty troubles of life—if you are sour or sullen in the home circle—if you meet the people on whom you seek to impress the blessedness of religion, with lines of unhappiness about the mouth—your fine sentences will be spoken to the wandering breeze. On the other hand you may not be able to say much about the tenets that you love; the opportunity may be awanting, or the gift of clothing your thoughts in fit words may be denied you. Yet if your daily life shows the virtues of the Christian faith in lively and constant action, there shall proceed from you an influence with which the most eloquent lips, that have not been touched with a live coal from off the altar, may not dare to cope. Men may dispute your theory of agriculture, but show them, unfavourable though the situation be, and uncongenial the climate, your fair and abundant crops, and objection is silenced. "And ye," Christian friends, "are God's husbandry," and of you Christ says, "Herein is my Father glorified, that ye bear much fruit." They tried to impugn the Apostle Paul's authority to preach; they wanted letters of commendation from men high in office to show that he was fitted for the task, a kind of collegiate diploma signed by the leaders of the Church. He spent no time in arguing with his opponents. He simply pointed to his converts and said, "Ye are our epistle . . . known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us" . . . "the seal of mine Apostleship are ye in the Lord." Worldly men might question his views, but what could they do with these new lives? They knew what they were before, vile, degraded, steeped in sin. They saw what they were now, "washed, sanctified, justified in the name of the Lord Jesus." Blessed is the teacher who can point to such credentials; his work shall prosper. I beseech you, friends, by the mercies of God, that you help to support your minister's words by your lives. Let him be able to say to those out of Christ: "these lives prove that what I am saying is true." When he speaks of the blessedness of true religion, let him show in you its joy and power. When he asks others to love one another in Christ, let him be able to say, as he points to you, "Behold! how good and how pleasant a thing it is for brethren to dwell together in unity."

A few words remain to be said on the means placed by God at our disposal for the development of this character, which is the root of everything else. And, first, I would place a clear apprehension of, and a hearty adherence to, the truth as it is in Jesus. In each of the Epistles of the Captivity—those letters that are the richest product of the apostle Paul's spiritual life—there is to be found in the opening verses an ardent prayer for his correspondents. The culminating point in all these heart-breathings is reached in the word usually rendered "know," but which signifies, "the complete appropriation of all truth, and the unreserved identification with God's will." Paul prays that his friends may get to know fully the revealed will of God as exhibited in Christ. The first element, then, in the upbuilding of character we regard as *truth;* truth firmly grasped and ardently loved.

The second is *prayer.* When our Lord was engaged in the great task of forming the character of His disciples, He made use of a two-fold agency—speech and fellowship. They listened to His words, and they enjoyed His society; and these two things acted and reacted on each other. We also need both forces. Truth, if it stand alone, is cold, abstract, lifeless. But if we bring ourselves by prayer into His presence, holding communion with Him, we shall find that His words are made finely intelligible by His person, that the dead vocables begin to live and burn, through fellowship with their Author.

As a third factor in the production of ripe Christian manhood, I would name *work.* It is true in the spiritual region, as in all others, that "the hand of the diligent maketh rich." There is no solid conquest, no real acquisition,

except that which is the fruit of labour. And so I would cry with our great modern sage, "Diligence, unwearied stedfast Endeavour; like the stars, unhasting, unresting! This is the sceptre with which man rules his destiny; and though fragile as a reed, removes mountains spiritual as well as physical. I need not remind you here, that such diligence as will avail is not of book studies alone, but primarily, and in a far higher degree, respects the heart and moral dispositions. . . . My earnest often repeated advice to you, therefore, is Persevere! Persevere! In all practical, in all intellectual excellence, think no acquirement enough. Throw aside all frivolity; walk not with the world where it is walking wrong; war *ad necem* with pride and vanity, and all forms of self-conceit within you; be diligent in season, and out of season! It depends on *you* whether we are one day to have another *man*, or only another money-gaining and money-loving *machine*." * Does any one ask what he shall do? One of the first things we are exhorted to do is to look into our own heart, and see what sin, what hindrance, what entanglement is there. There are persons going about asking what they shall do, who have their work ready cut out for them in some truant passion or refractory temper, that needs to be tamed and brought into captivity to the obedience of Christ. You have heard, perhaps, of the Indian Chief who was asked on one occasion what original sin was. In reply he said that he did not know what the sin of other people might be, but he rather thought that his was *laziness*. Repentance, with some people, must begin at this sin before any progress can be made upward and onward.

As a last agent in this great educative process, I would mention *time*. Let not the man who seeks under the consciousness of God's indwelling power to work out his own salvation; in other words to build up a Christlike character (for "salvation" has its largest signification here, and does not mean merely escape from future punishment), let not such a man be in a hurry to get to the end of his task. "He that believeth shall not make haste." All God's best productions need time. Think of Jesus with his thirty years of silence and obscurity and only three of speech and public ministry. We are naturally impatient to reach immediate and visible results. We are apt to measure our work by their presence or absence, and to become elated or downcast according as they come or go. It is not the highest to look to these, or to bestow much thought upon them. It is ours to strive to grow in knowledge, in prayer, in labour for Christ, and then to leave results with God. Rome was not built in a day, and in this grand task of rearing a temple in which God Himself may design to take up His abode, we require to be *patient*, patient with ourselves and with our brethren, for it may require the circling years for its accomplishment. Let us not conclude without repeating the thought, that the one aim of the Church is to get to be an unobstructed channel through which the Divine energy may pour its wealth of blessing on to the world. It attains this end when the character of its members is formed, for character is just implicit obedience to a higher law. He whom we praise for his immovable will, we shall find, after all, to be the man who is most pliant to the influences of heaven, and who, giving himself up wholly to God, has been strengthened with might by His spirit in the inner man.

The Rev. W. Howie Wylie, then addressed the meeting on The Two-fold Function of the Church. He said the Church has been instituted for a two-fold purpose, one having reference to itself, and the other to the world. By the first, its members secure good for themselves. The claims of their social nature are met and satisfied by companionship with their fellow-believers; and besides being a spiritual home, it is a school, providing nurture for the growth of the soul. Within this fold the disciples are gathered to educate, and sanctify, and save themselves. But it is a law, ruling the sphere of grace as

* From a series of unpublished letters by Carlyle in "Glasgow Herald."

well as of nature, that those things which are bright and beautiful shall shed light and gladness on everything around. The place of privilege is always the place of duty. Hence, as the Church is the recipient, so it has been ordained that it shall likewise be the medium for communicating the most precious gift that God has bestowed on man. The Church is not merely a depository, it is a dispensary as well. The saints combine for a purpose that stretches beyond themselves. What God's love embraced, the Church is to embrace—the world. Its mission is to bring the nations back to God. His vicegerent upon the earth, the Church is to co-operate with Him in winning the world to His service. It is to carry on the work which Christ began. Upon its fidelity;—a thought which at once humbles us to the dust and exalts us to the skies!—the success of the divine plan is made to depend; by Him who was the Light, it is called the Light of the World; by Him who was separate from sinners, it is called the salt of the earth; itself the noblest of His triumphs, it is to be the instrument to achieve them all.

An institute which fails to unite these two purposes is *not* a Church of Christ. Those who have found mercy are bound to carry the gospel to all who are in misery. Not only to work out their own salvation with the increased diligence which is born of combined endeavour, but to labour for the conversion of souls with the burning zeal which the common effort fans into a flame; the saints are gathered into the Church, where they act as visible witnesses for their absent Lord. Hitherto the great matter insisted upon has been the necessity of the Church and its members to be *evangelical;* and doubtless it is of importance that they fondly cherish and faithfully apply to their own need the truth which they have received from heaven. But they must learn that they are also invested with another function. They must be *evangelistic.* They are not to regard the truth as a blessing which they may selfishly absorb and cruelly monopolise, but as a sacred deposit derived from Jehovah's bounty, of which they are to be almoners to a perishing world. These two functions the faithful disciples ever seek to combine, knowing that if the one were lost, they must lose the other also. Assured by the most solemn warnings that the privileged who live to themselves are inevitably stripped of the blessings they have abused, they do not dare to ask for any good which shall terminate in themselves. The personal boon they supplicate is craved only as a means to a far sublimer end. Hearken to the saint when, cast down and sorrowful, he prays, "Restore unto *me* the joys of Thy salvation, and uphold *me* with Thy free spirit." Simply that *I* may be comforted? No! "*Then* will I teach trangressors Thy ways, and sinners shall be converted unto Thee." Hearken to the united prayer of the true Church. "God be merciful unto *us* and bless *us*, and cause His face to shine upon *us*." That *we* alone may be blessed? Nay. "*That* Thy way may be known *upon earth*, Thy saving health *among all nations*."

Such, then, are the two grand functions of the Christian Church. For this two-fold purpose it was founded—to promote its own welfare and to convert the world. These functions, the two parts of this double purpose, can never be disjoined. And in order to their fulfilment, there must be cordial co-operation on the part of all the members of which the Church is composed. Each must contribute his quota to the edifying of the Church itself; each must labour to bring his fellow-sinners back to God. The personal devotion and consecrated activity of all the members are required. The work must be shared; but to each his proper portion is given. The Christian vocation summons each disciple to his duty, appointing his sphere, furnishing the needed power, and demanding that he shall do his individual bit of work. The gospel requirement touches every one and brings everyone into his place, and exacts from everyone the contribution which he is able to give. No one dare lie apart in indolence, incrusted like the rough diamond in its native earth, serving neither to illuminate nor adorn. "Lord, what wilt Thou have

me to do?" is the first question of the converted sinner; "Well done, good and faithful *servant*," is the welcome he receives when he has exchanged the ministry of this lower sphere for that of heaven.

That the Church is founded on the idea of individual service is obvious from the divine call which pertains to each follower of Christ. The term from which the so-called "clergy" derive that name is applied in the New Testament to *all* the disciples. Under the New Dispensation the "anointing" that was formerly restricted to certain select persons, belongs to the people of God universally. The priesthood of Christianity is co-extensive with the membership of the Church. You doubtless observed that on a certain Sunday of the present year a distinguished statesman, who will probably be regarded by our posterity as the greatest European statesman of our century, attended divine service in the Metropolitan Tabernacle. At the close, we are told, he paid his respects in the vestry to another prime minister, our friend Mr. Spurgeon. Now, it has always been understood that Mr. Gladstone is a High Anglican, and some stupid or malevolent people have contended, even in the teeth of his sledge-hammer pamphlets on the Neapolitan dungeons and on Vaticanism, that his ecclesiastical proclivities tended in the direction of Rome. But we know better than that. You especially, up here in the North, have not forgotten that his mother was a Peterhead woman, and that he spent many of his youthful days at Peterhead. Your bracing northern atmosphere was a good preservative against the superstition of Oxford. You could not be surprised, therefore, when you heard, years ago, of Mr. Gladstone visiting one of our Baptist conventicles in Liverpool, and expressing his satisfaction with the work he saw going on there. Nor were we surprised to learn that he had shaken hands with Mr. Spurgeon's elders and deacons, and told them how delighted he was to see their pastor surrounded by such an active set of colleagues. It was not mere worldly policy, as low-minded partisans have insinuated, that moved the Premier to say this. Nor did it proceed simply from the liberal tone of mind, the largeness of views likely to belong to a man occupying the position Mr. Gladstone does. All who have read the memoir of the late Dean Ramsay are aware that, ten years ago, in a letter to the Dean, Mr. Gladstone broadly asserted his claim to be as much a "priest" as any bishop or dean in the Anglican communion; and at a still earlier date I recollect hearing, on the best authority, how in one of the ducal abodes in the Scottish Highlands he had officiated in the Sabbath service along with an Anglican bishop, Wilberforce, in the morning, and with a Free Church minister, Dr. Thomas Guthrie, in the afternoon; even as he now habitually, when at home at Hawarden, almost every Lord's day reads the lessons for his son in the parish church. Being a student of the Scriptures, and not a person disposed to receive his religious, any more than his political, opinions at second-hand, Mr. Gladstone has learnt that each believer is a priest and king in the true spiritual hierarchy; that the Christian religion establishes no sacred office, and sets apart no sacred order; and that at the hands of every disciple, without exception, personal, loving, devoted labour is required for the building up of the Church and the conversion of the world—a lesson that, perhaps, even some of us Baptists, perfect as we imagine ourselves to be, have yet to learn—at least in the way of practical application. Are not some of us apt to forget that it is "ourselves" we are to present, and not our pastors only, as a "living sacrifice?" It is with "our" bodies and "our" spirits we are to glorify God, remembering that we are not our own, but bought with a price, and that our owner will not be content with the service that is rendered by proxy. All the gifts and aptitudes, all the power and influence of each member is to be used; we are to minister the same one to another, as good stewards, according to the *manifold* grace of God.

The early churches, the immortal type, all recognised this universal ministry. As order is heaven's first law, they were not without officers;

but they had no exclusive spiritual office. Every Christian man was allowed to teach, and exhort, and pray in public, provided only that he was fitted to profit the brethren; and each individual member used his gifts for the welfare not only of his brethren, but of the world, not forgetting the terms of the charter by which the Church existed, nor the divine commission that charged all its members to preach the gospel to every creature. The annals of the Apostolic Churches abound in examples of unofficial working that was owned of God. They shew an Andrew bringing his brother Simon to Jesus; a Philip meeting the difficulty of Nathanael and bringing him too; and "certain men," who were certainly not apostles, giving the good news to, and so planting the Church in, Antioch and Rome. The figure of Apollos, a private member, starts up on that page as one of the most brilliant preachers of his time, and we see the golden orator going to the college of Aquila and Priscilla in the private home which the worthy couple adorned by their pious devotion. More startling still, we behold the poor demoniac and the sinful woman by the well of Jacob becoming evangelists at the Divine Master's call—this the justification of the one, that he had been healed; and this of the other, that she had learnt that she was a sinner. The faith of the early disciples was like a fire, which extends itself and at the same kindles everything around that is susceptible to its influence. Herein lay the secret of the marvellous success of the early church. Each separate member was an evangelist—each disciple a discipler; all together aiming at nothing short of this, first the conquest of their own immediate neighbours, then of their own nation, and next of the whole world to Christ. We have been hearing a great deal of late about the "lapsed masses" in Great Britain; and even this land of John Knox would seem, from the statistics, to have almost more than her share. How are they to be reclaimed? is the question discussed on every hand, and almost every talker has his own specific for effecting a cure. But the remedy is simple. We must regain the central idea that has been lost. Even in the great cities, where secularism most abounds, it has been shown that, if each church would furnish but ten members willing to obey the primitive rule, the whole of the Home Mission field would at once be occupied and the wanderers reclaimed. In Glasgow, for example, the worst estimate shows 300,000 non-church goers. But that city has 300 evangelical congregations; and if each were to furnish but ten earnest men and women of the New Testament type, the thing would be done and the scandal removed out of the way. One great impediment to the practical restoration of the lost idea is to be found in the perpetuation of an institution which is now, we trust, about to receive its quietus in this country, and which in the past has done more to repress the free action of spiritual forces, and to extinguish the sense of personal responsibility, than any other influence that can be named. The subtlest device of Satan for destroying that merciful Power which had followed him into the world he had desolated, found expression when the church was tied to the car of the State. The persecution of heathen governments had only hastened the extension of the faith which they sought to destroy. What a Decius and a Diocletian could not accomplish by their tortures, a Constantine effected by his patronage. Then was firmly established the pestilent fiction of a multitudinous church—of a collective religion; and a baptized paganism, arrogating to itself the name of *the* Church, while it blotted out the calling and responsibility of her members, became the greatest impediment in the way of the world's conversion to God. From the first, we Baptists—and, mark you, we were not born yesterday—have denied the claim of Cæsar to sit on the throne of Christ, and the testimony delivered by our own community against the adulterous alliance which transformed the Church into a creeping parasite of the State has never faltered; but it strikes one as strange that, when the battle is closing in this northern land against the political institute which has wrought so much evil, our voice should not make itself more distinctly heard. I see that Principal Rainy and his friends

are being wooed, in rather a rough fashion it must be confessed, to go back to the infantile condition in which Dr. Kennedy of Dingwall and Dr. Begg of Edinburgh still remain, in spite of their long experience, with a view to arrive at some arrangement for a division of the spoil with the existing Establishment. But I think we have a message for Dr. Rainy that ought to have greater weight than that of the expediency-mongers among whom I lament to see a man like Professor Flint. And I am sure that we have a word to say to the people of Scotland that comes from a loftier source than the petty political considerations by which so many of the conspicuous combatants are swayed in the struggle which is now agitating Scotland. Establishment has no warrant in the Word of God; and the Bible, I take it, is, after all, a document of greater account in this matter than even the Claim of Right, which weighs so heavily with Dr. Kennedy and Dr. Begg. We question both the title and capacity of the State to make us religious. But it sometimes occurs that a church requires nothing so much as to be converted to her own principles. There is a danger, constantly besetting us, of departing in practice from our own theory. That the church has an evangelistic function is a familiar but half-forgotten truth. Especially are we apt to forget that this function can only be adequately performed according as it is shared by the individual members of which the church is composed. It was by the fulfilment of the divine rule in this matter that the most of our own churches were called into existence. You delegates have each a story to tell of how your church originated in the devoted toil of Robert Haldane or some other faithful evangelist. Have we not, however, in many instances, forgot the nature of our origin? Let us emulate the example of the noble pioneers but for whom we should not be here to-day. We must not allow the work to be taken out of our hands by any Salvation Army, mixing its questionable ingredients with the message of the gospel. Let us go forth with the sober and enduring enthusiasm of the fathers of our church, and we may depend upon it that God's blessing will rest upon our efforts, and that He will honour us in making us instruments for the reclamation of our country, and of the world, to God.

Though we have the idea of individuality as opposed to the multitudinous or collective system, what we need is to regain it by more thoroughly realizing it. For our own sakes we must strive to realize our individual ministry. A regard only to our own need, a cultivation merely of our own spiritual health, contains within it the germs of error and the seeds of death. Where no duty is discharged, no profit can be gained. It is only by active exercise that the life of faith can be maintained. The unfaithful steward digs in his soul a tomb for the talents with which he has been entrusted. The indulgence of sentiment which fails to express itself in corresponding action is perilous to the soul. Your confirmed novel-reader, who daily sheds his maudlin tears on the page of a novel, will generally be found to have no sympathy for real distress; he has spent all the sentiment he has got on imaginary woes of imaginary people. So with your regular theatre-goer; he will weep at the afflictions of a love-sick girl who is supposed to have lived in Venice hundreds of years ago, and will spurn the pathetic plea of the forlorn wretch who is sitting by the wayside of his own life. And the same principle is found at work all through life. That Christian is in peril who receives the truth into the mind and fails to work it into practice. It was on the rock of a subjective piety the Mystics foundered. By this error the Pietist lost his piety. It is in consequence of this that a period of inactivity in a church's career is generally followed by deadly heresies—a selfish, torpid Presbyterianism giving birth to the Socinian Churches of England, and Ritualism emerging, as in Germany, from the womb of sloth. And this it is which has transformed the cloister and the cell, at first the abodes of genuine piety, into hotbeds of nameless vices and nurseries for the nethermost hell.

The need of the world unites with his own need in sounding forth to each individual Christian the solemn call. It is an ordinance of God that, the

messenger to carry His mercy to men, is man. He enters one soul by means of another. Each saint is to be a medium. Even though the official workers sufficed for the accomplishment of the work, it would be a strange sight surely to see believers withholding their personal testimony and active work, and so depriving themselves of their share in winning the joyful triumphs of the cross. But what shall we say to the saints who rest content with having no direct part in the work when it is plain that it cannot be fulfilled without them. What horror and shame in this thought! For, until they, one and all, do their part, the world will never be converted. Official efforts alone, ay, though you were to multiply pastors a thousand-fold, and endow each of them with a far larger measure of spiritual force, cannot overtake the work. It was never meant by the Chief Shepherd that they should. There are multitudes whom their efforts cannot reach. The hours for preaching are not those of the Lord's day only; the sphere of manifestation is not the Lord's house alone. The affairs of our common every-day life cut millions of channels into which private Christians may pour the water of life. Family and social relationships; the connections formed in the office, the workshop, the market, the field, and the wayside, open thousands of doors for agencies powerful over men whom no church contrivance, perhaps, can approach, and no official influence can win. And are these myriad conductors of religious impressions to be left unused? "England expects every man this day to do his duty." In these words of the greatest of all our naval heroes, every one recognises a grand burst of patriotic feeling. But that is not their chief beauty or their highest value. Enclosed within their bosom lies a comprehensive principle, deep as to its foundation, wide in its sweep, and which has been consecrated by having a place assigned to it by Almighty God in His plan for the salvation of the lost. That naval fleet assembled on the coast of Andalusia had its officers to guide and inspire, but the great captain who led them well knew that the effort of every man was needed to secure the victory. Each had a place to occupy, each a duty to do; and at their commander's call the duty was done, and in Trafalgar's Bay England became, as she still remains, the undisputed mistress of the seas. So must it be, ere Satan shall be dethroned from every heart, and the victory won for our Saviour-King.

The Rev. J. URQUHART, who was next called upon, said:—Mr. Chairman and Friends,—In asking your attention to THE SERVICE REQUIRED OF US AS A DENOMINATION, I feel that in some respects I might have a pleasanter task. There is a feeling abroad in favour of sinking minor distinctions and giving still greater prominence to the things which all Christians have in common. This is a feeling which, I may say, I respect, and which I believe I share. The perpetuating of needless distinctions is not only an error; it is a crime. And, though I by no means regard the distinctions to which I am about to refer as needless, it is a matter of sorrow, not of joy, to me that they should separate me from brethren I esteem and love, and that the advocacy of them should make me seem to take the place of their antagonist or accuser. But unpleasant though it is, it may not be the less imperative a service for me, nor the less salutary a testimony for them. It has never been a promise to the servants of truth that their pathway should be strewed with flowers, and that their efforts should be hailed with the applause of those for whose sake they toiled, and, I may add, that it has seldom, if ever, been their portion. And, if we are called to continue in our day and generation the work which they carried on in theirs, it need not astonish us if the way which lies before us is darkened with the shadow of the cross.

There is one thing worthy of remark in our position as Baptists; we are not, in any sense of the word, traditionalists. Our witness-bearing is not the prolonged echo of a testimony that was once necessary, but is so no longer. The necessity is as great to-day, and we can, as Baptists, do work as real and helpful as those who have shared our convictions and borne our

name ever did before us. Nor is our position the result of devotion or loyalty to any man, or body of men, whose testimony has been committed to us. There is no merely human name, however honoured, inscribed upon our banners. We have behind us the full force of Christian conviction; we are baptists solely because we are disciples of Jesus; and we feel, therefore, that in calling attention to the views we entertain we are merely pressing still further the claims of Christ upon the heart and life of those who trust in Him, and making them still more broadly possessors of the life and liberty which He confers.

We can therefore speak with the accent of conviction, and we have something to say, for example, of the very first importance respecting the word of God. There can be no doubt that in regard to the scriptures the opinions of many, who are reckoned among the leaders of theological thought, have undergone a radical change. The alleged authorship and genuineness of many of the books are questioned and denied. The old belief in inspiration is exploded. In the Bible, we are told, we have at best not a revelation—God's word *to us*—we have only a merely human, and therefore fallible, *record of a revelation* once made to others; and a goodly portion is simply a pretended record of a revelation that was never made at all, but was from first to last a forgery made in the interests of the Jewish priesthood. These views co-exist, in some instances, with a good deal of what we cannot doubt to be sincere evangelical fervour, and we are told that, though the old belief regarding the Bible is now an impossibility, Christianity remains. It is possible that for the present it does remain. It is not the removal of the first stone or two taken from the foundation of an edifice that causes it to fall; but this work has only to be carried far enough, and the Christianity of Scotland will be a thing of the past. Now we, as Baptists, have a part to play in the contest upon which faith is entering. We know the Bible. It has been the sole foundation of our faith, the sole foundation of our teaching. We have gloried in its light; our heart and soul have felt its power. We know there is nothing this world has ever had that could have done its work; there is nothing the world possesses now that can take its place to-day. Let us then say boldly what we know the scriptures to be, and declare our conviction that the path of progress does not lie along deepening thought, but through a fuller and more absolute acceptance of the Bible as the word of God. We would institute no trials for heresy, nor approve of those that are instituted by others; but, true to the convictions that are the fruit of our own experience, we would testify that the only source of light and power is the Bible accepted with a full and child-like trust. It is too late in the day to ask us to make experiments. They have been made a hundred times before. When the churches have let the scriptures go and leaned upon ritual, they have gone down into deeping darkness: when they have abandoned it for doctrine, Christian love and zeal have given place to the icy coldness of death. And, just as when the Word of God was made less, light and life diminished, so, when that word became more, light and life increased.

But we have something to say to the orthodox in the sister churches as well as to those whom they condemn: we have not only a testimony to raise for faith, we have also a word to speak for freedom. Not long ago a position was taken by the Edinburgh Free Church Presbytery that virtually gave to the "Confession of Faith," a so-called subordinate standard, a higher place than to the Word of God. The Scripture is to be interpreted by the Confession, but the Confession is not to be judged and corrected by the Scripture. If that be Protestantism let it cease to lift the cry "The Bible, and the Bible alone is the religion of Protestants;" for it is no longer the Bible alone, but the Bible and the Confession. A Protestant Church with an infallible creed differs from Roman Catholicism with its infallible councils and infallible Popes not in kind, but only in degree; and, in enforcing their "subordinate standards," the Presbyterian churches are merely continuing the old Popish

cry that the people cannot be trusted with the pure and simple word of God. The reply may be made—it has sometimes been made—that we are in the same condemnation: that our unwritten creeds bind us quite as strongly as their written creeds bind them. It is not true: there are diversities among us which creeds would not suffer. But I feel that it is not enough to say that the charge is disproved by facts; I must go further and assert that they who make the charge are very far from understanding our position. My being a Baptist is merely a consequence of my position, it is not its essence. I am a Baptist because I am a believer in Scripture. My action in this matter does not bind or circumscribe me in my interpretation of the Word of God: it is a pledge rather of my full and willing obedience to whatever I may see to be its teaching; and my adherence to the denomination has joy for myself and value in the eyes of my brethren, because it stands upon that ground and upon that ground only. The very allegiance to God's word, for which we contend, carries with it the utter rejection of the authority of man. Here, where we stand, there is but one voice heard, the voice of Him to whom we yield our soul's obedience. To have the faith of the children of God is to know their full enfranchisement; and I am convinced that believing Scotland, uneasy in its trammels, is waiting only for a full and clear testimony on this matter to cease from men and to give itself only unto God.

Then, too, the freedom from the dominion or interference of man, which we assert to be the right of the individual Christian, we claim also for the churches. And we make this claim, not because freedom from such control is more agreeable to them, but because it is essential to their full development. Wherever there is work done not only for God but to God, wherever the eye rests on Him and the ear listens to the voice of His word, the dictation of man cannot possibly be borne. The Lord's servant is the Lord's freeman. The moment this freedom of the church is suffered to be invaded, the consciousness of its full relation to the living Lord is broken, and this, no matter what seems to be gained by the interference, is simply a calamity. It is possible, indeed, to secure order and uniformity by making each church in a denomination amenable to the jurisdiction of all the rest. It may thus be made an orderly and obedient child of "the body;" but surely a *sisterhood* of churches, the children of the Lord, each taking the law at His lips, and owning responsibility to Him alone, is a far nobler thing than "the body" with its children.

There is another principle to which we have long borne testimony, and to which we shall have to bear testimony again: it is, that Jesus Christ shall be Master in His own house. This is not the time to enter upon our views regarding the subject of Christian baptism or our contention that membership in the church of Christ must be limited to faith and a life becoming the gospel. As a denomination we have again and again given expression to these convictions, and the noise of the strife has occasionally waxed loud in the land. We are not less loyal to truth than those who have gone before us, and I have no doubt that the Macleans, the Carsons, and the Johnstones of the past will find successors. But it seems to me that we have now to occupy a new and advanced position. Much that was once strenuously contested is now admitted, and lines which formerly seemed to be assaulted in vain are to a large extent abandoned. We are told almost on every hand that baptism means immersion. It is largely admitted, too, that the New Testament knows nothing of infant baptism, and that it was not an apostolic institution. We hear these admissions with mingled surprise and pleasure, and we look for what we suppose must inevitably follow from them; but we look in vain. Even those, who are most explicit in their disavowal of New Testament authority for infant baptism, are in no haste to cleanse themselves from the reproach of disloyalty to Christ. The requirements of Scripture in regard to baptism are listened to with the utmost indifference; and the perversion of the rite is even asserted to be, in several

respects, a considerable improvement upon the ordinance instituted by the Lord and committed to us by the apostles. We have to do, in fact, not with servants who fail to perform their master's will because they know it not, but with those who know it and yet despise it. The principle, therefore, for which we have all along contended must be insisted upon more than ever—that Christ's will is the Church's law, and that it is at any man's peril that he accords to the traditions of men a higher place than to the word of God, or that he alters, or connives at others altering, the Lord's own arrangements. We should have done a good service if we had only taught believing men and women to read aright what the Lord requires of them; but, in doing what we may to expel this spirit of indifference aud rebellion, we shall do service that is nobler still.

These are what I conceive to be the chief points of the testimony committed to us. I need say nothing to shew that the work to which we are called should be done, and be done with all our might. God's law will be found to apply here as elsewhere that, according as we sow, we shall also reap, and that if we sow sparingly, we shall reap sparingly. Denominational prosperity will keep pace with denominational faithfulness. The Society of Friends lately instituted an inquiry into the causes of their numerical decrease. There was no call for such an inquiry in the days of George Fox. If we desire to be blessed of God as a denomination, let us do manfully the work to which, as a denomination, God calls us, and not imagine that we can reap the fruits of victory before we have fought the battle. Nor do I need to say much as to how the work should be done. There are those here who know that better than I do. I ask only that we look upon it as part of the work with which our Master has entrusted us. Let it stand before our thought as duty to be discharged, and direction and help will be given. It is not necessary that we should be for ever harping upon these themes, or should give them a place that would interfere with our ordinary work of teaching and preaching. Far more good will be done by a timely and well-considered effort. I may add too that this is a work for the membership, as well as the ministry, of our churches; it is not a minister's battle merely, but that of a people with deep and earnest convictions, founded not on the wisdom and eloquence of men, but on the teaching of the word of God. We all know how much of our past success is due to them; let the old earnestness and zeal, and intelligent acquaintance with Scripture, and love and loyalty to Christ continue to characterise our churches, and we have no fear of the issue. But it seems to me that we can do more, and I close with a suggestion which I would respectfully commend to the consideration of my older and abler brethren. Is it not high time that our Union should arise and address itself to this task? If we have banded ourselves together to do work which, singly and alone, we could not accomplish, is this a work which we should leave unattempted? It can be partly accomplished by doing that which we have long been convinced is our duty as a denomination. We all know how much land remains to be possessed. There are many important centres where we are still unrepresented. Ought not the Union, then, to set itself vigorously to the task of planting church after church in these places, and while thus enabling us to feel that we are discharging our duty, add increasingly to its own strength? But this is not all that the Union can or should attempt. Ought we not to use all honourable agencies that are open to us? And, if so, are we justified in leaving the press—one of the mightiest agencies of this nineteenth century—wholly unemployed? What is to hinder a PUBLICATIONS' COMMITTEE being formed in connection with the Union, composed of men in whose ability, good judgment, and Christian zeal we should have perfect confidence, and whose duty should be the publication of such selected, or original, books and pamphlets as are fitted to advance the cause of truth? I can see no reason why the work should not be immediately attempted. There would be no lack of funds: they

would be willingly and gratefully raised. The times too are ripe for such an effort. The need of right direction to the rising spirit of freedom is very great, and we can help to guide it from the license of the flesh and the indifference of the world into the liberty of Christ. But though the times were not ripe, though it were not reaping time but only sowing time, yea though no plough had yet been driven into the green, unbroken sod, it would still be our duty, and a duty we have no right to leave to others. Let us be up and doing, remembering that this is the day of our opportunity in which alone our earthly service can be rendered, and that the night cometh wherein no man can work.

The PRESIDENT then remarked how delighted he was to see so many young people present, and he had been cherishing in his heart the hope that every young person present would be a Christian.

Rev. Dr. FLETT proposed a vote of thanks to those friends in Aberdeen whose hospitality some of the delegates had shared.

Mr. J. CRICHTON, Crown Terrace Baptist Church, stated that their friends from a distance had received not only hospitality from the Baptist denomination in Aberdeen, but from other denominations.

A hymn having been sung and the benediction pronounced, the proceedings ended.

"THE BAPTIST" ON THE ABERDEEN MEETINGS.

OUR friends of the Baptist Union of Scotland held their Spring Meetings this year in Aberdeen, and as will be seen from our report, had a really good time of it. The arrangements by the local friends were all that could be desired. The entertainment of the delegates was both hearty and generous, as all who know the Aberdonian character would expect. And the meetings themselves were in the true sense of the word a success. From the reception meeting in the Bath Hotel, when the venerable Rev. Dr. Anderson, in welcoming friends from a distance, struck the keynote in words as wise and weighty as they were sincere and kind, on to the public meeting in the hall of the Christian Association, the tone and spirit of the proceedings were kept up to a high level. The effect produced on all who took part in the meetings was manifestly salutary and encouraging; and, as a consequence, the Union, as an institution claiming the support and sympathy of the churches, is more consolidated and esteemed than at any former period of its history. The difficulties surrounding it are doubtless not yet at an end, but they are sensibly lessened. At its commencement, just as in the case of the English Union, the great obstacle encountered by the Union was disinclination to undertake real work. A "talking Union" would have met with little opposition—at least from the quarters whence it was actually encountered. But work has been both undertaken and accomplished; and every year the area of the Union work is increasing. This is now being seen and acknowledged, and hence the toning down of the fears and opposition of those who were at one time doubtful of a forward policy. The Aberdeen meetings may thus be regarded as marking an advance in the life and prosperity of the Union. The season of timidity and strife seems to be in process of being left behind, and a season of hopefulness and unanimity and confidence to be coming

in. Especially is this apparent in view of the character and attitude of the public meeting. Not only were the addresses more assertive and denominational than usual on such occasions in the past, but the audiences frankly and heartily listened to them and responded. Whether it is to be accounted for by the more stern and steady intellect of the North, or by general advance, the fact remains that a heartier reception was given at the Aberdeen meetings to the assertion of vital denominational truths than on any similar occasion in the past. And this advance having taken place it is not likely that it will ever be receded from. What has been gained has been accomplished in the face of difficulties, and may be depended on not only to endure, but to increase steadily as years pass. The forces behind the present advanced state of things may be counted on to do more in the future; and truly more is needed —if the ground so thoughtlessly lost in the past generation is to be regained. The prospect thus before our friends in the Scottish Union is at once hopeful and encouraging.

"What heaven so high, but love is still beyond?
What hell so deep, that love is not below?
What length of times bemused by fancy fond,
What breadth of countries has the world to show,

"Such that love is inadequate to fill,
To reach, to brighten, and to reconcile?
All in the all is Love, and hidden still
It opens with a new and heightened smile."

Lynch.

"I'm apt to think the man
That could surround the sum of things, and spy
The heart of God and secrets of His Empire,
Would speak but love: with him the bright result
Would change the hue of intermediate scenes,
And make one thing of all Theology."

Gambold.

Intelligence.

ABERDEEN.—The Rev. G. Chunder Dutt, representing the Baptist Foreign Missionary Society, addressed three meetings here on the Lord's-day, the 2d April, in the forenoon in Academy Street Church, in the afternoon a united children's service in Crown Terrace Church, and in the evening in the latter place. The meetings were well attended. At the close of the deputation's address, Mr. A. Gibb, the mission treasurer of Crown Terrace Church, read his financial statement. The total sum handed to him during the fifteen months amounted to £186 19*s.* 5*d.*, including the contributions by the Sabbath School, £37 15*s.* 5*d.* Of this sum £115 7*s.* 7*d.* had been remitted to the Mission House in different instalments; and to the Glasgow Auxiliary for Italian Missions £17 7*s.*, the balance being devoted to various objects, as Baptist and Irish Home Mission, Bible Translation Society, Mission in France, Jewish Missions, the Schemes of the Baptist Union of Scotland, &c. Apart altogether from, and in addition to, the sum named, the church contributes in goods and otherwise to the Zenana Mission. The Orphan Cottage Homes of Scotland and other orphanages are helped by individual members, besides personal subscriptions to numerous other societies represented

by deputations. Two hundred copies of the *Missionary Herald* are being circulated monthly amongst the members by district visitors, and 100 copies of the *Juvenile Missionary Herald*, amongst the Sabbath School scholars, which it is gratifying to find is calculated to promote an intelligent and spontaneous response to the call of God in this matter.

DUNDEE.—LONG WYND CHURCH.—A most successful Social Meeting was held on Monday evening, 3rd April. About 450 sat down to tea. The tables, which were tastefully decorated with plants and flowers, being provided by the ladies of the congregation. Provost Moncur presided, and was accompanied to the platform by the pastor, Rev. C. S. Macalpine, M.A., B.D., the Revs. Dr. Culross, Glasgow; Wm. Grant, Edinburgh; John Crouch, Paisley; Councillor Walcot, Edinburgh, President of the Baptist Union of Scotland; and others. After tea, the Chairman expressed the pleasure he had in accepting the invitation to preside over this meeting, and his strong sympathy with his Baptist friends, between whom and his own church there was more of agreement than of difference, for they both held the same Head, Jesus Christ, the same Bible, and the same divine plan of salvation. Very excellent and instructive addresses were then delivered by Rev. Wm. Grant on "Duty and Privilege in Christian Service;" by the Rev. Dr. Culross on "The Church a Brotherhood;" by Councillor Walcot on "Church Life;" and by the Rev. John Crouch on "The Church's Debts." At intervals during the evening the choir effectively rendered a number of sacred pieces.

EDINBURGH.—On Sabbath, the 26th of March, the deputation from the Baptist Missionary Society, consisting of the Rev. J. H. Anderson, from Allahabad, and the Rev. Gogon Chunder Dutt, of Khoolna, preached in the various churches throughout the city. In the evening Mr. Dutt addressed a large meeting, chiefly young people, in Dublin Street Chapel. On Monday evening, in the same place, the Annual Meeting of the Society was held, when Mr. R. Scott Moncrieff presided. The Chairman briefly sketched the progrsss of missions in India, adverting to those distinguished men whose names were familiar in the history of Baptist Missions. With the exception of the Moravians, he said, no Christian society had done more for foreign missions in proportion to its number and the circumstances of the people, than the Baptist Society. Mr. Dutt, in the course of a stirring address, stated that he came to this country about nine months ago. It was true he was an Indian and belonged to a conquered country. In his case, it might be said, he had been twice conquered, for, through the instrumentality of British missionaries, he obtained a knowledge of the Christian faith, and renounced the superstitions and idolatries of his native land. After alluding to the labours of Carey, who had laid the foundations and paved the way for others who came after him, Mr. Dutt gave a narrative of how he had come to occupy the position he now fills as a preacher of Christ to his countrymen. In doing so, he stated that he studied at one of the Government colleges in India, and read philosophical works, amongst others those of Hume, whose views he imbibed and became sceptical. While Hume's work convinced him that there must be a God, yet he seemed so hidden and tied up in moral and natural law that he felt such a God could give His creatures no help. In this frame of mind the gospel reached him through the preaching of Mr. Anderson, who was now present. Mr. Dutt then narrated the difficulties he had to surmount before he became a missionary. Pointing to caste and strong family ties, he spoke of the sacrifice, socially considered, he had to make in embracing the Christian faith. India had been the first mission field of the Baptist Church, and he hoped the society would go on and add to their triumphs until India was wholly conquered to the gospel. Rev. Mr. Anderson, of Allahabad, gave a sketch of some of his labours in India. In illustration of the nature of his work, he mentioned a number of incidents showing the inveterate hold which the ancient superstitions have on the people. One effect, however, of missionary labour in India, which was carried out by daily intercourse with the people, had been to secure their confidence so much that the Christian missionary was regarded as their most trusted friend, and he quoted several touching instances. After a few remarks by Mr. Hugh Rose and Rev. Mr. Grant, Bristo Place Chapel, the proceedings terminated.—On Tuesday morning the usual breakfast was held in the hall of the Young Men's Christian Institute, at which there was a fair attendance of friends. Mr. R. Lockhart occupied the chair. Much further interesting information regarding the progress of missionary work in India was given by the deputation.

EDINBURGH.—DUNCAN ST. CHAPEL.—The anniversary sermons were preached on Lord's-day, 9th April, by the Rev. John Urquhart, of Kirkcaldy. On the following evening the annual social meeting was held in the schoolroom—the pastor, Rev. J. M'Lellan, presiding. There was a very large attendance, the schoolroom being crowded. Addresses were delivered by Revs. William Grant, James Haig, J. Urquhart, O. D. Campbell, M.A., A. Wylie, M.A., and by Councillor Walcot. A very able choir added much to the enjoyment of those present. Votes of thanks were proposed by Messrs. Bone, Anderson, and Black. We rejoice to hear that many members have recently been added to the church in Duncan Street, and that the congregations are better.

GLASGOW.—SOUTH SIDE CHURCH.—The South Side Church, lately worshipping in the Standard Halls under the pastoral care of the Rev. W. H. Elliott, opened a temporary church at the corner of Kirk Street and Buchan Street, Gorbals, on Sabbath, April 16. The church is a neat and substantial brick structure, comfortably seated for 450 persons. The services were conducted by the Rev. Drs. Culross, Fergus Ferguson (Queen's Park), and Albert Goodrich. Each service was well attended, and the total of the day's collections was £44. A public soiree was held on Tuesday evening, when about 440 sat down to tea. The chairman, the Rev. W. H. Elliott, was accompanied to the platform by the Rev. Drs. Flett and Ferguson, the Rev. A. Leiper, B.D.; A. F. Mills, J. Muir, and other gentlemen. The meeting was an enthusiastic one, and towards its close Mr. J. B. M'Callum, in the name of the church and congregation, presented the pastor with a gold watch bearing the following inscription:—"Presented to the Rev. W. H. Elliott, South Side Baptist Church, by the members of his congregation, in recognition of his high personal character and ability, and untiring devotion to his work.—Glasgow, April, 1882." This congregation celebrates its sixth anniversary on the first Sabbath of May.

GLASGOW.—CANNING ST. CHURCH.—The first anniversary of the above church was held on Sabbath, March 26, when sermons were preached, in the morning by Rev. A. F. Mills, of North Frederick Street Church, and, in the evening by Dr. Flett of Paisley. The annual social meeting was held on the Friday evening following. Mr. D. Whiteland, senior deacon, occupied the chair, and gave a very encouraging report on the progress made during the year, by which it appeared that the nett increase of membership was over thirty. Interesting addresses were given by Revs. Dr. Culross, A. Grant, Mr. Stevenson, and other friends. Several select pieces were effectively given by the choir, under the able leadership of Mr. Hislop.

GOVAN.—SABBATH SCHOOL SOIREE.—The annual soiree of the scholars, teachers, and friends connected with this school, was held on Tuesday, 28th February. Rev. Jervis Coats, M.A., occupied the chair, and on the platform were Mr. Robert Brash, jun., Superintendent of the school, Rev. R. Hood, Muslin Street E.U. Church, Messrs. W. Gemmel, and F. Bell, jun. The hall was quite filled, there being about 400 present. The Chairman congratulated the friends present on the size and heartiness of the gathering, and stated that the school was in as efficient a state as ever he remembered it in its history. Mr. Hood then gave an interesting account of a visit he had lately paid to Palestine. He asked his young hearers to accompany him in thought as he landed at Joppa, and began to travel through the Holy Land, and in an interesting and graphic way described some of the incidents that had occurred in his travels. The church choir rendered during the evening a number of sacred and secular pieces, and one of the boys recited very prettily a short poem called "The Critic." By the kindness of a few of the lady friends in the church two beautiful Christmas trees laden with presents for the children were provided, and each child as it left the hall received an appropriate gift. All departed about half-past nine o'clock, apparently well-pleased with the evening's proceedings.

HAWICK.—On Sunday, April 2, the Rev. R. Steel, of Paisley, preached the pastor's anniversary sermons. On the day following a series of evangelistic meetings, conducted by Mr. Ross, of Kelso, were brought to a close by an address from Mr. Steel.—On Tuesday, April 4, the annual soiree was held in the Temperance Hall, the pastor, Rev. W. Seaman, presiding.

KIRKCALDY.—WHYTE'S CAUSEWAY.—The chapel, which has lately been undergoing re-painting and improving, and has been closed for a few weeks, was opened again on Sunday, April 3d, when special anniversary services were held. The Rev. John Urquhart, and Rev. Jas. Haig, Edinburgh, a former pastor of the

congregation, officiated. The attendance was good at all the diets of worship, more especially in the morning, when the chapel was crowded.—On Monday evening the annual congregational soiree was held in the church—the Rev. J. Urquhart presiding. He was accompanied to the platform by the Rev. O. Flett, D.D., Paisley; Rev. James Haig, Rev. John M'Lellan, Rev. Alex. Wylie, M.A., Edinburgh; and Rev. Robert Smith, Kirkcaldy. There was a good attendance. After praise and prayer tea was partaken of. The Chairman after welcoming the friends on the platform spoke of the encouragement they were receiving as a Church. Counting from the month of July, the beginning of the financial year, to the present time, they had received in all 19 new members. They had lost 5, 3 of these by death—Mr. Henry Horn, Mr. John Syme, and Miss Salmond — who were well-known and much respected friends of the church. The clear increase that they had so far gained was 14, but going back to the same date last year they had received altogether 26 additions, with a clear increase of 19, making their present membership 190. He was exceedingly glad to be able to make this statement, because although the numbers might not seem very large to those who had larger churches, the proportion was much greater. From the financial statement submitted by Mr. Herriot, it appeared that the amount contributed to the Pastoral Fund during the year had been £146 18*s.* 6*d.*; for congregational purposes, £122 1*s.* 3*d.*; for missions and Sabbath school, £46 6*s.* 3*d.*; showing a total of £315 6*s.*, as compared with £300 16*s.* 5*d.* during the previous year. Addresses were afterwards delivered by all the ministers on the platform.

Naples.—Rev. William K. Landels, son of Dr. W. Landels, of London, has secured a building at Naples for the prosecution of his missionary work in that city. The cost is £3,500, and towards this £2,500 have been collected. Mr. Landels has been the means of bringing several students in the university of Naples to a knowledge of the truth; and these having returned to their homes, are sowing the seeds of the kingdom in their several localities.

Pitlochry.—The Rev. A. Yeats, late of Lerwick, was recognised as pastor of the newly formed church here, on Sunday, 26th March, when the services were conducted morning and afternoon by Rev. Owen D. Campbell, M.A., Edinburgh. On the Monday evening following, a soiree was held in the Schoolroom, when addresses were given by the following gentlemen:—Revs. A. R. Findlay, F. C.; D. M'Alister Donald, M.A., B.D.; E. C. J. Stewart, Blair Athole; and Owen D. Campbell. A choir, ably led by Mr. D. Grant, Tullymet, contributed very much to the evening's enjoyment. The prospects of the church are fairly good, and we trust that friends from a distance, who may visit Pitlochry during the summer months, will inquire for the Baptist Chapel, and by their presence and sympathy encourage pastor and people.

St. Petersburg.—Mr. Schieve baptized the cashier of the St. Petersburg and Warsaw Railway the other week. An officer of the Imperial Bank granted the use of the bathing house connected with the bank for the purpose of baptism. The officials were much impressed with the ordinance. Mr. Schieve had an interview with Count Ignatief on the subject of some Baptists who were exiled. The nobleman received the Baptist preacher graciously; and referred him to the head of another department of the Government to deal with the matter.

United States.—According to the latest statistics, Georgia is the Empire Baptist state, with 239,000 church members. Virginia comes next with 203,000; North Carolina with 192,000; Alabama next, 167,000; Kentucky with 162,000; South Carolina with 150,000; Mississippi with 127,000.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Owen D. Campbell, M.A., 46 Gilmore Place, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

Visions and Voices of God.

By the Rev. J. Culross, D.D

III.—HAGAR.

IN the book of Genesis the pathetic story of Hagar, the mother of the Ishmaelites, is interwoven with the life of Abraham, the friend of God. She was an Egyptian, the youthful bondmaid of Sarai, and had been lifted (really degraded) from her position and placed in rivalry with her mistress. We can picture her to ourselves from ancient monuments and descriptions of Egyptian women—her dusky skin, lustrous eyes, features more Caucasian than African, and impetuous Southern blood. For reasons set forth in the history, Sarai deals harshly with her, and, impatient of the treatment measured out to her, she makes her escape and flees in the direction of her native Egypt. We do not know the route she followed; but no doubt it was the one she deemed the safest, though perhaps not the shortest, between Hebron and her old Egyptian home. Having crossed the Wady-es-Seba, with its perennial stream, the boundary of Palestine on the south, she would find herself in a waterless region, the sand hot under foot, the air all a-glow; and her halting places would therefore naturally be the neighbourhood of fountain or well.

It is long, long ago—well-nigh four thousand years; but human hearts are fashioned alike, and beat to the same time, in all ages and countries; so we can imagine the sadness deepening as the days went on, the dejection, the sense of aloneness and desolation in the bosom of the friendless fugitive. The excitement under which she fled from her mistress has expended itself; the re-action sets in; and now come heart-sinking, regret, longing for kindly voice or eye, undefined fears, like flitting shadows that change their form as they move, and in all likelihood a blind outstretching of her hands toward a God who hideth Himself, and whom she dimly knows.

As she halted at a fountain in the way to Shur, probably on the northern plateau of El-Tih, "the Angel of the Lord" * found her. It would seem that in the outset she was aware only of the unexpected presence of one who knew her—as, long centuries after, another woman was met at another well by One who could tell all things that ever she did; and it is only as the interview proceeds, perhaps not till it is

* The earliest mention of this solemn title, which afterwards occurs so often. Two views of the title have been taken by Christian interpreters; one, that this Angel is a created being, who represents God, and may use the majestic "I" in God's name; the other, that this is a manifestation of "THE WORD," clothed by anticipation in human form.

BERKELEY BAPTIST DIVINITY SCHOOL

finished, that she apprehends with whom she speaks. "Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?" Evidently it is no stranger who addresses her; it is one who knows her name and condition. She answers, "I flee from the face of my mistress." "Return to thy mistress, and submit thyself under her hands," is the reply, spoken with an authority and, doubtless, also with a kindness which she cannot resist; and then follows a disclosure of the hidden future that would fill her with wonder and joy she shall be the mother of a numerous race, in servitude to no man, ranging the wilderness uncurbed, and free as the winds of heaven. It was just such an announcement as would come home to the heart of a poor bond-woman, to whom personally freedom could be nothing more than a dream.

It was "the Angel of the Lord" who spoke to her. The story suggests that He came in guise—or disguise—as a man: when the interview closes, she finds that she has been dealing with the living God. Joy and trembling in her heart, she calls His name *Attah-El-Roi*, "Thou God seest me," or "Thou God of seeing." The well where the transaction took place came to be known as *Beer-lahai-roi*,* "The Well of the Living One of Vision," "The Well of Living and Seeing," or "The Well of Him that Liveth and Seeth me."

Here then is the conception which this poor fugitive slave has formed of God; it is exhibited in the name she calls Him by, *Thou God of Seeing*, who hast seen me and Whom I have seen: no vague "Presence," evading the eye, to be classed with—

> "The fair humanities of old religion,
> The power, the beauty, and the majesty,
> That had their haunts in dale, or piny mountain,
> Or forest, by slow stream, or pebbly spring,
> Or chasms and watery depths"—

"Presences" that have now vanished, and live no longer in the faith of reason: to Hagar He is the God of Vision. The seeing has been on both sides—so her words indicate; He has looked upon me, and I have looked upon Him and yet live. Sometimes men conceive of God as merely the Great First Cause, impersonal and non-intelligent, to whom they would no more think of praying than to the winds or the raging ocean. IT and not HE would be the appropriate word in their lips when referring to Him. To Hagar He is a living Personality. Sometimes men go this length, acknowledge His personality, yet fail to realize that we can have real fellowship with Him; Hagar goes still farther, and says THOU, as to One with whom she has, in a sense, been face to face. In speaking of the absent and unhearing we say *He;* when we directly address one, it is as *Thou*. The word marks that we recognise him as present and listening. This is one of the foundation-thoughts of the Bible—God a living Personality, to whom we may arise and go, to whom we may unbosom ourselves, who can hear, and pity, and love, and save us, and before whom we may pour forth the thankfulness and gladness of our heart.

This God, to whom she can say THOU, is the God of seeing. Her

* In the Hebrew it is called both *Ain* and *Beer; Ain*, a fountain, like an eye in the landscape, *Beer*, a bored well.

experience has verified this. He does not sit up in Heaven self-centred, moveless, satisfied with His own bliss, not heeding what goes on here below: He watches earth with sleepless eye. To many men, whose formal "creed" is right enough, God is a blind, or short sighted, God, who cannot see afar off. As it is now, so it was long ago, with those who said, "The Lord seeth us not; the Lord hath forsaken the earth:" to this poor slave, wandering friendless and forlorn in a solitary way, He is the God of seeing, and His eye has never been off her in her flight. In examining a fine portrait, we notice how the eyes seem to follow us, whatever part of the room we go to. We know, indeed, that the picture does not really see: but it appears to do so. This may help us to understand the conception that Hagar has formed of God: His eyes have followed her, and have never been withdrawn. And not only so: He who has seen her has not kept Himself concealed, but has manifested Himself; she has seen Him and lives. So she can sing, "When my spirit was overwhelmed within me, then Thou knewest my way." "I am poor and needy; yet the Lord thinketh upon me."

The word ME may not really be hers, but the thought certainly is; "Thou God seest *me*." It is a grand conception—GOD THE ALL-SEEING. "The eyes of the Lord are in every place, beholding the evil and the good." "The Lord looketh from heaven; He beholdeth all the sons of men; from the place of His habitation He looketh upon all the inhabitants of the world." But Hagar's word bids us draw back our minds from travelling forth into immensity, and consider how we ourselves, each one, lie under His open gaze. The High and Lofty One, the Creator of the ends of the earth, the Inhabiter of eternity, whose eye circles the flaming bounds of space—I can look to Him and say, "I am not beneath Thy notice; Thou God seest ME."

Perhaps our first thought about God's omniscience is, that it is fitted to be a terror and a check upon evil doers. Tremble, O secret sinner, we say, for the Judge of all the earth has His eye upon you. But to think only of this is to take a very narrow view. Suppose you tell a child *Fire will burn you if you fall into it*, you say what is true; but your account is imperfect if you say no more. You have to tell the thousand ways in which fire serves the use and comfort of man. So with this name of God. The prevailing use of it in the Bible is not for a terror, but for trust, and joy, and strength, and holiness.

Take, for example, the case of one who looks back on a stained and guilty past, and before whom eternity seems opening dark and fathomless. You tell him the gospel, and assure him that there is mercy for him with the Lord. He replies, "Ah, if you knew to whom you are talking—if you knew what a sinner I am—you would be silent, or speak with bated breath." But GOD knows; God knows the very worst about you; His eye has been upon you all along, in secret, in solitude, in the dark night; He knows not merely all your deeds, but all your thoughts and all your motives and all you would have done if He had not held you back; your secret sins are "set" in the light of His countenance; and yet HE who knows the very worst about you does not despair of you, but says, "Come now and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The Work of our Missionary Society.

By the Rev. J. B. Myers.

V.—THE NEW STEAMER FOR THE CONGO.

THE readers of this Magazine are doubtless following the operations of our Foreign Missionary Society in Africa with a sufficient measure of attention and interest as happily to prevent the words at the heading of this paper being regarded as "a startling announcement." The idea of providing a steamer for evangelical uses on the upper Congo entered into the origin of the mission itself. When our brethren at the old station of Cameroons on the west coast were contemplating an extension into the interior of the "dark continent," a timely letter was received from Mr. Arthington, the noble friend of African missions, calling attention to the kingdom of the Congo, which he concluded with these words: "By and by, possibly, we may be able to extend the mission eastwards on the Congo at a point above the rapids. But however that may be, I hope that soon we shall have a *steamer* on the Congo, if it should be found requisite, and carry the gospel eastwards and south and north of the river, as the way may open as far as Nyangwe." At the time this letter was written, Mr. Stanley was prosecuting his wonderful expedition, which, proving the identity of the *Lualaba* and the *Congo*, resulted in the discovery of a magnificent water way right through the heart of the continent. This important intelligence gave additional interest to the visit of the Cameroon missionaries to the Congo country, as it was hoped and confidently believed it might be possible to reach Stanley Pool, "the point," to quote Mr. Arthington, "above the rapids" whence the river is navigable.

This route, however, to the pool was not found to be practicable. As far as the influence of the King of the Congo—whose sympathy with the missionaries has been a most pleasing and helpful feature in their work—extended, the pioneers were able to make headway; but so dangerous was the opposition offered by the Makuta people, that it was felt desirable to attempt another route, viz., on the north bank of the lower Congo. This expedition was undertaken by Mr. Bentley and Mr. Crudgington, which, as is now well known, has been crowned with splendid success.

The journal of these brethren appeared in last year's August number of the *Herald*. What immense difficulty would be avoided if our new steamer could start upon its benign errand from Embomma at the mouth of the river! But this, owing to the deep falls and swift rapids, is a sheer impossibility. This circumstance necessitates the construction of the steamer in sections, so that it may be transported to the point where it can be launched to good purpose. That point—Stanley Pool—being distant from the coast about 300 miles, two intervening stations must necessarily be established. We are happy to state that this preparatory work has now been done. The stations are planted at places called Isangila and Manyanga, in populous districts, and are some 60

miles apart from each other. There are reaches on this lower river which are navigable, and on them the steel boat, "The Plymouth," the gift of a friend residing in the town of that name, will do good service; but for the far greater part of the way the steamer must be conveyed on the heads of the Kroo-men and of other carriers. So that when the vessel reaches the African coast, the difficulty of conveying it to its destination will be immense. We refer to these particulars because we are anxious that all our friends should have some adequate notion of the laborious nature of the undertaking.

The steamer is now being built by the well-known shipbuilders, Messrs. Thorneycroft & Company of London, whose generosity in offering to provide it at cost price is deserving of all praise. The length will be 70 feet, and by means of an ingenious arrangement of the screws, it will not draw more than 12 inches of water. According to the plans submitted, it promises to be admirably adapted for work on such a river as the Congo. The price, together with a boat made of steel like the steamer, including duplicates of certain parts of the machinery, is only £1,760. Reckoning as well the sum required for stores, the cost will not reach more than £2,000. And the whole of this money, as well as £3,000 in addition, to be invested for the maintenance of the vessel, has been most generously supplied by Mr. Arthington. It is hoped that by the month of August the precious treasure will be ready for transmission.

When the committee came to the decision to enter upon this Congo mission they were aware that it would necessitate an addition to the staff of six new missionaries, making in all ten men. So thoroughly did the supporters of the society approve of the action of the committee that very soon the passage and outfit of the six men were provided, and the personal support of three of their number guaranteed. But whilst we record these instances of encouragement with devout thankfulness, we would not that any of our readers should under-estimate the grave responsibilities that are being incurred. The expenses of the mission must be considerable. We can only pray and trust that, as attention is called to this remarkable opportunity for making known the gospel to the myriads of the benighted African race, whatever is requisite will be supplied.

We conclude by commending this recent extension of the operations of our honoured society to the prayerful, practical sympathy of Christian friends. As the time has come when "Ethiopia is stretching out her hands to God," may those who love the God of the prophets be willing to co-operate with Him in helping to bring to pass the predictions of Holy Writ.

THERE is a past which is gone for ever, but there is a future which is still our own.—*F. W. Robertson.*

UNDER the murky threats of the years ahead of us, it is the duty of the pastor, the pulpit, the press, politics, and the police—the five giant powers of these modern ages—to join arms and go forward in one phalanx for the execution of all those just public enactments which shut places of temptation, and leave a man a good chance to be born right the second time by being born right the first time.—*Joseph Cook.*

The Priesthood of Christ.

By Mr. James Brown.

"Thou art a priest for ever after the order of Melchisedec."—Heb. vii. 17.

THE above words have a pith, a power, and an extent of influence beyond all measure. They tell us of the divine mercy to mankind, and of the way and manner of its operation. No class is without its sphere, and no time nor place beyond its free or effective operation. It is a balm for every wound, and a shelter against every storm. The Great and Good Revealer hath opened His mouth upon the vastness and blessedness of its truth in Old and New Testament Revelation alike (Gen. xiv. 18; Psa. cx. 4; Heb. vii. 3, 17, 25, 28). Jesus ever liveth, as the one and only priest, to make intercession for us. He is the Mediator between God and men, who gave Himself a ransom for all, and entered into heaven itself to appear in the presence of God for us. A priest for ever, with an unchangeable priesthood, able to save to the uttermost all that come unto God by Him—for by His own blood he entered in once into the holy place having obtained eternal redemption, and for ever sat down on the right hand of God.

A priest—a high-priest in behalf of poor and needy sons of men is the holy and undefiled Lord Jesus in heaven. He has mercy and compassion like no one on earth. He pitieth like a father. He rests in His love. He changeth not. His holiness meets man's unholiness. How gracious and how merciful is the Redeemer so to speak and so to act. Truly, the heart of man is melted by the power of love to the Lord of such compassion. He hath in times past disclosed his mind to His people. "Saul, Saul, why persecutest thou ME." Me; blessed word, blessed unity, and blessed interposition. Here is intercession to perfection. The glorious Lord of All interposeth. What He hath done, He still does. "When thou passeth through the waters I will be with thee, and through the floods they shall not overflow thee, and when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee," Isa. xliii. 2. The power of water and of fire is controlled by divine interposition. The all-seeing eye of the Shepherd of Israel never closes. He sends forth His messengers, and they fulfil His word of promise. "For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant be removed, saith the Lord that hath mercy on thee," Isa. liv. x. This text is one of the key notes of promise, while in the text of Acts ix. is the sounding of it. "O thou afflicted and tossed with tempest," are the words of sympathy from the lips of the Saviour. How sweet they sound. How they touch the whole man. "I have graven thee upon the palms of my hands," saith the divine observer, and all is peace within. "Let not your heart be troubled," is another of the sweet sounding notes of the Lord Jesus, uttered in the hour of sorrow and distress. Its utterance was preparative of the day of trial. Jesus provided the cordial to meet the evil: a true physician is He.

There is, however, one point more on this everlasting and supporting

truth, and that is the eternity of its every part. For ever and ever the same. There is a reality about every part of the revelation of God, and a blessed eternity as the substance of it. Every mortal thing changes, but every immortal thing has no change. Jesus lives for ever, and His people live for ever with Him. Because I live, He said, ye shall live also. What consolation is here unfolded. He gathereth the lambs in His arms, and He keepeth them there. Not one is lost: not one of them is uncared for. He saith in the fulness of His heart—Behold I and the children which God hath given Me. The Shepherd and His flock, or the Great High Priest and His offering rejoicing together for ever and ever.

The priesthood of the Lord Jesus unites men and women on earth and in heaven. They part by death to meet again. The tie cannot be broken. Their union is not hereditary, however. It is founded on the link of faith. These all died in faith, is one of the statements of their inheritance and line of connection; and another in the words—For their sakes I sanctify Myself, that they might be sanctified through the truth: and the glory which Thou gavest Me I have given them; that they may be one, even as we are. Here are the deep things of God not only fathomed but delighted in by the Lord of glory as the rich fruit of His labour, buoying up His mind in the midst of His sufferings and in prospect of His death. What an outburst of fresh delight is again uttered in the words, "Ought not Christ to have suffered these things, and to enter into His glory: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

"The saints of God, and those on earth,
But one communion make;
All joined to Christ their living Head,
And of His grace partake."

One of the closing and exultant words of Revelation are these sweet choirs—"Behold the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them and be their God."

There is a certainty, an absoluteness, and a completeness about the beginning and ending of the mediatorial work of the Lord Jesus that makes it so answerable and so adapted to the great and needful end—the recovery and salvation of the souls of mankind, that exalts the glory of the object in view, and ever will excite the love and gratefulness of the creature man to reverence, to love, and to everlasting thankfulness. God is glorified. His perfections are maintained, and the sinner is saved. The attributes of God are maintained, and heaven and earth exult, in one song of praise—

"To Him that loved the souls of men
And washed them in His blood;
To royal honours raised their heads,
And made them priests to God."

THE house is spiritually empty so long as the pearl of great price is not there, although it may be hung with all the decorations of earthly knowledge.—*Dr. Arnold.*

The Value of the Human Soul.

By the Rev. Jervis Coats, M.A.

THE Christian is called upon to make himself conversant with every department of "the manifold wisdom of God," and he is also enjoined to maintain what may be designated the proportion of the truth, that is, to give to each doctrine the exact amount of weight that is attached to it in the Bible. It has often appeared to us that there is one aspect of the gospel which has not received a sufficient amount of attention from the church; we refer to what may be called Christ's faith in man. We are continually urging men to exercise faith in Jesus, and we can hardly attach too much importance to such a call. But in the interests of the symmetry of the plan of salvation, it may justly be pleaded that greater prominence should be given in our teaching to the complimentary idea of Christ's belief in the possibilities of the human soul. Christianity, it is true, gives us a darker view of the guilt of the heart than any other system. You cannot dip your brush in colours dark enough to paint its deceitfulness and wickedness. But, at the same time, there is no system that shines with a brighter and more confident hope, holding as it does before the most fallen the prospect of rising to undreamt of heights of purity, power, and bliss. Look at Christ's life and you will find that the principle on which He wrought, and on which His wonderful sympathy was founded, was His conviction of the greatness of the individual soul. He pierced below material things, and all their surroundings. The gorgeous raiment of the rich as well as the rags of the poor were nothing to Him. Nay, under that eagle glance the body itself seemed to vanish. Through and beyond everything outward He looked, till He came to the soul; and there, "amidst clouds of ignorance and plague-spots of sin, He recognised a spiritual and immortal nature, and the germs of power and perfection which might be unfolded for ever." So hopeful, indeed, was our Lord's estimate of the powers of the soul, that He felt there was nothing in Himself to which men might not aspire, and by faith and love attain. Many years ago in the city of Florence a citizen obtained from the corporation a block of marble to make into a statue. He was but a poor bungler and failed in the task. The rough slab on which he had experimented was thrown aside as useless lumber, and lay neglected for a considerable time. One day a young man in passing the spot where it was, descried it. He begged of the authorities that it might be given him. "Of what use can it be to you?" they asked, "it has been spoiled." "Not so badly spoiled," was his reply, "but that an angel may come out of it still." It was Michael Angelo, as yet unknown to fame, who spoke. The block was given him, and out of the uneven and shapeless mass there issued, under his skilful chisel, the famous statue of David, of which Florence and, indeed, all Italy is so justly proud. And so *there* lay the misshapen block of humanity. Many a would-be moral artist had tried to fashion it into a thing of beauty and power. The philosopher, the poet, the satirist, had all made the attempt; but successive efforts had only shown the impotence of man to redeem his fellow. At last came Christ, the one Great Moulder of the spiritual nature. His eye lighted up with hope as He gazed on the object of so many futile experiments; for He saw in the most depraved, possibilities, which, brooded over by His benignant grace, might some day issue in the manifestation of sons of God. The ways in which Christ's faith in the intrinsic value of the soul shines out, are too numerous to indicate. You see it in the comparisons He makes. One soul is of more value than the whole world. You see it in the efforts that have been put forth to seek and save men. God never expends, in any department, an ounce of energy uselessly; and so when we look on the tremendous sacrifices He has made in order to rescue the lost,

we must feel assured, that in His sight each soul is of quite infinite price. Some of the older theologians used to find expression for this truth by reversing the ordinary interpretation of the parable of the pearl of great price. To them the merchant man seeking goodly pearls was Christ Himself, and the pearl of great price was the Church, which, that He might purchase and make His own, He parted with all the glory He had with His Father before the world was. A false reading! you say. Yes; but a great truth.

But sufficient attention may have been drawn to the doctrine, let us now attempt to shew its influence on Christian work. One essential requisite that a man must have before he puts his hand with success to work for the Master, is a just and sober estimate of himself, of the limits, and of the possibilities of his nature. Nothing will give us this except the conviction that Christ believes in the inherent value, the infinite prospects, the lofty destiny of the soul. Such a conviction will save us from the hindrances that beset our progress. It will preserve us at once from that self-conceit which makes us dwell too fondly on what we consider peculiar excellencies, and that self-depreciation which causes us to brood gloomily over what seem incurable defects. It will take us, in one word, out of self altogether, and by presenting to us Christ's valuation of our faculties, will cause us to dwell on what He believes we may yet become. And one can conceive of nothing in all the world that will do more to develope and stimulate our best and highest powers. Most of us have had some experience of the influence that a wise and sympathetic nature may exert over his fellows. We have known some one who has taught us to believe in ourselves, who has kept saying to us, "I have faith in you; I know you are capable of good work, and I shall be deeply disappointed if you do not yet gain a position in the world." But the influence of such men is as nothing compared with that of Christ. He comes to us and says, "I know the worst of you, and I know the best, and I am persuaded that there is no limit to the spiritual eminence you may reach under My guidance. Write in My name 'Excelsior' on your banner, and, believe Me, there are no impassible walls of ice to bar your upward progress." Prepared in his own spirit by this inspiring view of the possibilities of every human soul, the Christian enters into his work. He is engaged, let us say, in the Sabbath School. What will the thought do for him here? All who have had any experience in this department of labour have found the difficulty of keeping up a continuous, steady, fervid, interest in it. Workers are apt to move by fits and starts, or even to neglect their task entirely for a time, in order to run after some new form of religious excitement. And, truly, unless one gets to the proper standpoint it is hard to maintain a warm and loving sympathy with the work. The children are few—two or three, it may be, are all that come at the first—they are dull and noisy. And they add insult to injury; for unlike their seniors who get, through time, skilful in the practice of a little kindly hypocrisy that enables them to make a show of attending to a speaker when they are not interested, the children not only lend a heedless ear when their interest is not excited, but do not take the smallest pains to hide their utter weariness, so that the teacher may be greeted with a very hearty yawn, or a loud whisper in the midst of his carefully prepared lesson. Now how are we to overcome the feeling that tends to take possession of us at such times, and resolve not simply to persevere, but to prevent the thought even finding a lodgement in our hearts, that we shall slacken in our labours? The only thing that will help us to do this is a belief in the mysterious grandeur of the human soul. Get to regard the child as a being possessed of a nature that is capable of indefinite enlargement and refinement, and you will find a new enthusiasm for the work of teaching taking hold of your inmost heart. Feel as you look at it that an immortal existence has begun, that a spirit has been kindled which can never be quenched, and which you may help to fan into a

bright and shining light, and all will be well. Without this conviction the Sabbath School teacher will not be able to avoid acting the part of those disciples who forbade the children to come to Jesus; with it he opens his arms to them, and says, in the spirit of the Master, "Of such is the Kingdom of Heaven." Again, some of our readers are engaged in Mission work. You go down amongst the poor and strive to do them good. There may be some who perform their task in a joyless, perfunctory way, attending to it as a duty that Christ enjoins on them, but finding little interest and less pleasure in its performance. We all know what the painter's eye and the poet's heart can do for the humblest surroundings. These behold a beauty and greatness where the ordinary gaze can perceive only the dull and commonplace. Well, the thought we are striving to dwell on in this article will give us power to see in the poorest actual an ideal that may yet be realised, to detect the angel in the shapeless block, to conceive of the practicability of yet "ringing out" the old man with his affections and lusts, and ringing in "the Christ that is to be." Believing in Christ's own words, where He says, "Blessed are ye poor, for yours is the Kingdom of Heaven," the Christian worker labours on, feeling it to be a high and holy privilege to assist in bringing about the grand result that is promised. Glimpses of the preciousness of souls, coming at times from quarters where we least expected to find them, will be vouchsafed to every earnest and believing labourer. We could all recount incidents that have tended to put to shame our lack of faith in the power of the gospel to draw out the best qualities of the heart.

We conclude by repeating, that the faith that is wanted by the Church of Christ, and that is invaluable for work, is faith in what we and our fellowmen may become, faith in the divine germ in the soul. There has been too much decrying of human nature. "In Christ" all things are possible. Let us take these words as our motto, and with their use will assuredly come a larger manhood, a broader charity, a more consuming zeal in the cause of pure, and undefiled, religion.

Our Baptist Principles.

Selected by Rev. J. M'Lellan.

The Lord's Supper.

As regards the meaning of the Lord's Supper our views coincide with those of all evangelical churches. With them we hold that the ordinance belongs exclusively to believers. In former times, however, pædo-baptists took up different grounds—they gave the supper to infants. For some ten centuries this was the universal practice, and to the present day it obtains in the Greek Church. The ancient practice was certainly more consistent than the present; for if infants are qualified to receive baptism they ought surely to be regarded as qualified to receive the supper. The qualifications for both ordinances are precisely the same. Bossuet gives the following explanation of the change:—"The church," he says, "has always believed, and still believes, that infants are capable of receiving the eucharist as well as baptism, and finds no more obstacle to their communion in the words of St. Paul, '*Let a man examine himself, and so let him eat*' than she finds to their baptism in these words of our Lord, '*Teach and baptise.*' But, as she knew the eucharist could not be absolutely necessary to their salvation after they had received the full remission of sins in baptism, she believed it was a matter of discipline to give or not to give the communion in this age; thus it is that during the first eleven or twelve centuries, she, for good reasons,

gave it; and, for other reasons, equally good, has since then ceased to give it."—*Quoted in Hinton's* HIST. OF BAPT., pp. 274, 275.

"The Christian Church is founded on the double principle, that all true religion is a personal thing, and that churches of Christ are associations of religious men—of all such, and of none besides. This principle is taught by the very genius of our dispensation, and is the only one that harmonises the doctrines of evangelical truth. Our church polity *is* the gospel, in palpable form, and in actual life. The members of such communities are prepared to honour piety wherever they find it. Nor do they require for fellowship anything that Christ does not require for salvation."—*Dr. Angus's Prize Essay on* CHRISTIAN CHURCHES (1862), pp. 70, 71.

"The tendency of the age is to hold that whoever believes anything has faith, and that whoever feels anything has the Spirit. A *Christian* church, as opposed to a narrow, sectarian church, *seems* to sanction this tendency, or may be supposed to sanction it. Let it be made clear, therefore, that we plead for liberty in non-essentials, not because all beliefs in relation to them are alike true or alike harmless, but because, if men are *Christians*, they are to be welcomed in spite of their mistakes. The *mistakes* themselves we must disown."—*Ibid.*, p. 75.

IMPORTANCE OF PARTAKING OF THE LORD'S SUPPER.

"We are far from maintaining that by externally partaking of the Lord's Supper the communicant receives either the pardon of his sins or any other spiritual grace; for the enjoyment of these blessings depends not upon an outward act, but upon a living faith. Nevertheless every true believer will feel it to be an important duty to participate, at stated times, in the celebration of the Lord's Supper;—and the following considerations shew that under ordinary circumstances this duty cannot be neglected without incurring great guilt:

1. He who neglects the Lord's Supper *disobeys* Christ, who has commanded His disciples to observe it.

2. He further manifests a *want of love to Christ.* If he loved Him, he would willingly embrace so interesting an opportunity of remembering Him and perpetuating His memory.

3. He also acts in a *disrespectful manner* towards Christ, by slighting His invitation to be His guest.

4. He brings into disuse, as far as in him lies, an ordinance designed to perpetuate the knowledge of the leading truths of the gospel. If one Christian may neglect the Lord's Supper, every other Christian may do the same: and if all did it, then one most impressive means of perpetuating the knowledge of the death of Christ, and the great objects it was designed to accomplish, would be frustrated.

5. He manifests a *want of love to the brethren* by slighting the privilege of communing with them, and neglecting to acknowledge them as fellow-members with him of the body of Christ.

6. He *injures his own soul* by depriving it of the strengthening, cheering, and sanctifying influences which God has connected with the believing use of this means of grace, and which bear a close analogy to those conveyed to the soul by prayer and the word of God.

Whilst thus we maintain that the neglect of the Lord's Supper, under ordinary circumstances, is a dangerous sin, it is equally evident, that when providential hindrances or conscientious convictions prevent the believer from approaching the Lord's table, then his salvation is in no wise endangered by what he himself must feel to be a painful privation."—*Dr. Wenger's* DOCTRINE OF THE CHURCH (*Calcutta*, 1845), pp. 57, 58.

TIME AND FREQUENCY OF OBSERVING THE LORD'S SUPPER

"The ordinance was instituted on a *Thursday*, but afterwards observed on the Lord's-day (Acts xx. 7) as well as on other days. From these circum-

stances we learn that it matters not on which day it is celebrated. . . . There is one passage which leads us to consider it as probable that in the times of the apostles the Lord's Supper was administered every Lord's-day. And we think every church would be justified in celebrating the ordinance every Lord's-day, as most of the reasons in favour of a more rare observance are equally applicable to public worship." —*Dr. Wenger, ut supra*, pp. 67, 68.

The Errand-Woman.

(From the German).

Translated by the Rev. John Urquhart, Kirkcaldy.

II.

BEFORE the errandwoman quite reached the end of the village she had to pass through two large farmyards. From the first of these the mowers were just going out, and the master of the house called out to her from the court, "Good-morning!" It was here the justice's lady resided, who was unable to decide yesterday whether she should buy a red dress or a green one for her youngest daughter. Now, if Aunt Feuerstake had become a necessity to her, seeing that she herself could not come to a decision in regard to anything, she, on the other hand, had become, with her whole family, greatly endeared to the aunt, because all of them were God-fearing and honest, and still retained their old-fashioned notions. To be sure, the grandmother was the only one in the house who still conducted herself in peasant fashion, but the mother, with her grown-up daughters and the little Mary, did not attempt any excessive display. Their talk was not of bonnets, and embroidered collars and sleeves. The mother had once quoted the words of Peter to her neighbour, Mrs. Schmidtmaier: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." This Mrs. Schmidtmaier had taken very ill, for she felt herself strongly hit by it. She and her two big daughters dressed as if they would outdo the journal of fashions. Trimming must be lavished on the dresses and short aprons and velvet jackets, and ribbons and flowers on the hats—because they could pay for it! They were eager to act the young lady, and became the laughing-stock of all sensible people. Not long before, a bonnet-box had been sent by mistake to the head-foresters house, when the youngest and most frolicsome of the young ladies, not being able to let it alone, put on the bonnet and asked the household with a courtesy, "Who am I, pray? "Catherine Schmidtmaier!" they all cried with laughter. No! peasant life and the journal of fashions will not go together, and the dear God does not desire money to be more regarded than His arrangements. He can easily detect and manifest those who are vain and proud, whether they be peasants or not.

Just as Mrs. Feuerstake was in the act of passing quietly away from the last farmyard into the country, she was loudly called by name. She turned, and Mrs. Schmidtmaier herself came running after her from the little kitchen garden. "Cousin," Mrs. Schmidtmaier accosted her in a kindly tone—they were related, and to-day the rich farmer's wife condescended to acknowledge the relationship—"that stupid shooting match takes place next week, and you know, cousin, since the children will not stay away, each of them must have something to put on."

"Yes, it is a sin and a shame to them with their needless displays," the cousin replied.

"To be sure he who cannot consult with his purse is in a bad way at such a time," Mrs. Schmidtmaier continued, parrying the blow. "Besides, my girls

are to have no new clothes for this occasion; there has been already a proper battle on that account. There is only one thing indispensably necessary—a thing for putting round one—I don't know what they call it. The forester's young ladies have it always on in church; it is round behind and has two pointed ends in front."—Mrs. Schmidmaier did not venture on the strange name.

Mrs. Feuerstake curtly said, "It is called a matilda."

"Very well, cousin, get me a blue matilda for our Anne, and a red matilda for Trinchen, and fringes and ribbons to match them. A couple of groschen more or less makes no difference to us."

"Indeed?" said Mrs. Feuerstake, "then matters have probably changed since I spoke to you on behalf of our poor relative in America."

"Eh, what! still the old story," fenced Mrs. Schmidtmaier. "One can't bear everybody's burden. That is God's matter. Our duty is to be always most tender-hearted towards our own flesh and blood. Besides both of us need not worry ourselves on our relative's account, who must have done very well the last year or two; and who knows that you will not get your capital back again with double interest? And as to the matildas, you know best, cousin, where they are to be had. The girls seem bent on getting them."

She would have talked longer, but her "cousin" had to hurry, and gave her no encouragement. "I can depend on you?" Mrs. Schmidtmaier called after her. "Yes, yes," Mrs. Feuerstake replied angrily, and went her way.

She had exerted strong control over herself so as not to let her anger escape. Five years before she had so talked with Mrs. Schmidtmaier on their poor relative's account that they had been at enmity ever since. She was conscientious, however, and from that time she had mourned over her hasty temper. She therefore controlled herself now when Mrs. Schmidtmaier for the first time again addressed her as "cousin." She was resolved not to occasion fresh strife, although she could not pardon what had been done in regard to their friend. This was a sister's son of the rich farmer's wife, whose father again had been related through marriage to the poor errand-woman. He was a skilful cabinet-maker, and had been persuaded by some friends to go to America. Aunt Feuerstake, who was much attached to him, and who had had charge of him from his youth up—for he was quite an orphan, and, with the exception of Mrs. Schmidtmaier and herself, had no relatives—allowed him to go with great reluctance. It was then, as it is now, in America, one was raised on high by good fortune and another dragged deep down by adversity; and it was no great matter of astonishment when a mournful letter was received from him in which he begged for assistance. Mrs. Schmidtmaier, to whom the letter was addressed, spoke bitterly of her unfortunate relative. That sickness and misfortune had so reduced him she refused to believe, for then she must have had sympathy with him. No! he was a good-for-nothing fellow, a scapegrace, and she was only vexed for the postage which she had had to pay for the letter from America. When, a half-year after, a letter again arrived from America for Mrs. Catherine Schmidtmaier, she curtly announced she would not take the letter; no, she was not going to pay postage a second time. This gave rise to a stiff altercation with the cousin, who wished by all means to have news of her poor friend; and at last no other course was left her but to pay the postage and take the letter herself. This, however, was the least of it. He asked urgently for a loan of fifty thalers. He was well again, and was working at his trade in company with a friend. He had a good prospect of success if he could put more money into the business. He entreated so pathetically, so urgently that, as Aunt Feuerstake read, the tears rolled over her cheeks; and she immediately went away to the justice's lady to lift and send off the little capital she had gathered together out of her savings. She might have wished, to be sure, that he had thanked her, and let her hear from him now and again. He did not do it, however, and she could not write to him, mainly

because she did not know how to write, and then, also, the matter was one of too great delicacy. To-day for the first time she had heard of him again from Mrs. Schmidtmaier; but it was plain she herself did not believe the good news, else she would very probably have made no mention of it. The hope held out in regard to the double interest was evidently a mere jest, which vexed the "cousin" the more that she now in her own mind repented somewhat of her former generosity. Those fifty thalers, so painfully gathered together, she could now have put to a better use. With that sum she could have procured for Rose a year's instruction with a dressmaker, in which time the girl could have learned enough to enable her to earn her bread in a suitable way. Mrs. Schmidtmaier had by her conversation stirred up again all these unpleasant feelings, and seeing that she had a little while ago controlled her resentment she allowed it now the freer course in thought:—

"She has thalers in abundance, but if she would lay her greed and her stupid pride in the other scale, the thalers would fly up high enough. If she is asked to give to the poor, then she talks of having toil enough for her own food and necessities, of bad times, and that the world is far too thoughtless; but, if she can make a grand display, then, she says, "a couple of groschen more or less does not matter to us!" Then those ugly-faced creatures wish to adorn themselves again like peacocks; their noses seem as if they were made to catch the rain, and with all their adornment they only increase their shame, and do not look like sensible people, but like stupid dressed dolls, and are the scoff of everybody! Now may God pardon me this sin! I will say it again to nobody! I will also stop fretting over the fifty thalers. I have simply lent them to the dear God, and He always gives double interest; He will also care for Rose."

Just as she reached the top of the hill which separates Mohringen from the neighbouring district of Breitenbach, the sun rose, and delightfully and gloriously it flashed over the summer-like world. The old errand-woman involuntarily stood still, she folded her hands, a pang went through her heart. "O thou merciful God," she thought, "it is misery indeed that the heart is so weak, and allows itself to be so quickly led away by Satan! How have I even now loaded my heart with gall and bitterness! How utterly have I forgotten the eighth commandment! I have always the best intentions, but, examined in the light, it is seldom that anything comes of them. But, Lord, Thy mercy is still greater than our sins, and if Thou takest the will for the deed, then wilt Thou also have patience with my weakness. O Lord forgive me! I indeed desire nothing save Thee alone. In Thee is peace and in the world is strife. Let me then in my old age forget the world's strife; and, since I must live in it, let me have my eyes turned to Thee as to a rising sun. Thou also art my joy, my sun, Lord Jesus! I love Thee from the heart; and now send me such a day to-day that I do not forget Thee.

"Ah! whither now for comfort turn?
For Thee my Jesus do I yearn,
In Thee have I, howe'er distrest,
Found ever counsel, aid and rest;
I cannot all forsaken be
While still my heart can trust in Thee.

"Jesus my boast, my light, my joy,
The treasure nought can e'er destroy,
No words, no song that I can frame
Speak half the sweetness of Thy name;
They only all its power shall prove
Whose hearts have learnt Thy faith and love.

"Then while I live this life of care
The cross for Thee I'll gladly bear;
Grant me a patient willing mood,
I know that it shall work my good;
Help me to do my task aright,
That it may stand before Thy sight.

"Let me this flesh and blood control,
From sin and shame preserve my soul,
And keep me stedfast in the faith,
Then I am Thine in life and death;
Jesus, Consoler, bend to me,
Ah! would I were e'en now with Thee!

"Amen, Lord, and I thank Thee," she thought, concluding her devotions, "that, thus consoled, I can now go into the midst of the unrest."

The Unanswered Prayer.

Unanswered yet? the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail; is hope departing,
And think you all in vain those falling tears?
Say not, the Father hath not heard your prayer;
You shall have your desire, sometime, somewhere.

Unanswered yet? though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Though years have passed since then, do not despair;
The Lord will answer you, sometime, somewhere.

Unanswered yet? nay, do not say ungranted,
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunders shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere!

Robert Browning.

Intelligence.

ARBROATH. — An ordination service in connection with the settlement of Mr. John W. Campbell, of Mr. Spurgeon's College, as the minister of the Baptist Church, was held on Tuesday, May 14. The Rev. J. P. Campbell, of Cambridge, presided. After a short statement by Mr. Robinson, one of the deacons of the church, as to the reasons which had led to the invitation being given to Mr. Campbell to undertake the pastorate, the pastor-elect gave a brief account of his conversion, call to the ministry, of the way in which he was brought to accept the invitation given to him, and of the great truths which he intended to preach. The ordination prayer was then offered by the Rev. Owen D. Campbell, M.A., Edinburgh, after which an impressive charge to the pastor was delivered by his father, Rev. J. P. Campbell, from the words of Paul to Timothy—"Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." The Rev. J. Culross, D.D., of Glasgow, gave the charge to the church, the subject of which was—"The Christian Church: A Brotherhood of Believing Men and Women." This charge was an able and powerful exposition of the New Testament principles of a Christian Church. The speaker dwelt at length upon the fact that members of a Christian Church are brethren in the family of God, and on the brotherly spirit which should pervade a church.—In the evening a soiree was held in the Public Hall, at which about 300 were present, the pastor in the chair. There were on the platform Revs. A. Douglas, B.D., E.C.; J. Thomson, M.A., F.C.; W. Proudfoot, M.A., E.C.; R. H. Falconer, F.C.; J. P. Lilley, B.D., F.C.; J. Robertson, F.C.; J. Howat, U.P.; A. R. Milne, M.A., Congregational Church; J. Culross, D.D., J. P. Campbell, O. D. Campbell, and Messrs. George Robertson, and J. M. M'Bain. After tea, the chairman, in his address, spoke of the need

of combined effort and earnest prayer to secure the success of a Christian Church. Interesting and instructing speeches were delived by the Revs. W. Smolden, A. Douglas, Dr. Culross, J. P. Campbell, O. D. Campbell, and R. H. Falconer. Mr. M'Bean in proposing a vote of thanks to the choir said that he was glad to tell the audience that Mr. Campbell was an abstainer. The chairman proposed votes of thanks to the speakers and others who had assisted in the soiree, after which the meeting was brought to a close. The new pastor enters upon his work with the most encouraging prospects.

CUMNOCK.—On Monday, May 14th, the Rev. J. Culross, D.D., preached in the afternoon, in Mr. Murray's Hall, in connection with the recognition of the Rev. William Donald as pastor of the church. In the evening a congregational soiree was held. The pastor presided. The Chairman spoke of the work which he had set before himself, and said that he should give special prominence to visiting the mining districts around Cumnock, in some of which no religious services of any kind were conducted excepting those which they had recently inaugurated. Dr. Flett congratulated the church on their choice of a minister, and dwelt on the necessity of starting Baptist churches in localities where Baptist principles are not known. After a short address from Mr. Dyer, the Rev. Mr. Scott was called on, who welcomed Mr. Donald to Cumnock by shaking hands with him, the audience applauding the act heartily. The Chairman intimated that they had intended to make a presentation at this meeting to Mr. Paterson, who was leaving the district. Unfortunately, however, intending to give him a great surprise they had kept the matter a profound secret, and unexpectedly Mr. Paterson was unable to be present. The testimonial, which will be presented at the earliest opportunity, is a copy of Canon Farrar's "Life of St. Paul," with a beautiful floral album for Mrs. Paterson. The usual votes of thanks brought a very pleasant and profitable meeting to a close.

DUNFERMLINE.—The members of the church in Dunfermline have unanimously agreed to erect a new place of worship in Viewforth Place. Plans have been prepared by Mr. Henderson, architect, Edinburgh, and the style of architecture adopted is Gothic of the 12th or 13th century. Accommodation is to be provided for 600 people. A hall to hold 200 people is also to be erected. The estimated cost is to be £3,000.

EDINBURGH. — MARSHALL STREET CHURCH.—The first annual meeting of the members of Mr. Berry's Bible Class was held in the Hall of the Church on Monday evening the 8th inst. The chair was taken at 7.30 by Mr. Berry, the president, and there was a very satisfactory attendance of members, nearly ninety sitting down to tea. The meeting was opened by praise and prayer. Addresses were delivered during the evening by the Chairman, Rev. A. Wylie, M.A., the pastor, and by Messrs. Matthew, Patterson, R. Shanks, Hearn, and Holding. The most interesting part of the evening's proceedings was the presentation to Mr. Berry of an address, along with Davidson's "Analytical Hebrew Lexicon" and Gesenius "Hebrew and Chaldaic Lexicon." The address, which was artistically written on vellum, referred to the deep obligations under which the class lay to Mr. Berry for all his past unwearied and faithful efforts to instruct them in matters pertaining to their everlasting welfare, and expressed the hope that he might be long spared to be their spiritual guide and counsellor. The presentation was made in suitable terms by Mr. Andrew M'Intosh, the oldest member of the class, and was acknowledged by Mr. Berry in very feeling terms. All the gentlemen who addressed the meeting spoke in high praise of Mr. Berry's services to the class and church. Some excellent music was discoursed during the evening by an efficient choir, and altogether the meeting was a most enjoyable one, and was brought to a close by the members joining hands and singing the hymn, "Blest be the tie that binds our hearts in Christian love."

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 46 Gilmore Place, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH BAPTIST MAGAZINE.

Holiday Advice.

THE absorbing topic of this month is the summer holidays. About this time mothers, exhausted by the wear and tear of their household duties and wearied by their monotony, begin to long for a period of rest, and children freed from their schoolmasters' care are anticipating games by the sea-shore, or rambles over wood and hill in the purple heather and the tall green ferns; and even paterfamilias himself, though inwardly groaning under the expenses in prospect, bravely shuts his eyes against the sordid reckoning, and endeavours to persuade himself that he too has an overwrought brain, or a heart whose pulsations indicate the need of a change of air. At this period also the minister perceives that texts don't come and sermons don't come (as readily as they should): there is a want of enthusiasm in his study, and a want of power in the pulpit which prove that the path of pleasure must be for him the path of duty.

Obedience to the command "Come apart into a desert place and rest awhile" was never more urgently needed than in this age of harassing work, in which we find so little time for leisure—this age of great towns when the sky is clouded out by the smoke of manufactories, and the grass-bearing earth paved down with flag-stones and macadamised with fragments of granite. If we oftener rested during life we should not need the grave's rest quite so soon. If we oftener looked on the sweet face of nature we should learn more of Him whose glory it reveals.

We believe that holidays may be made a "means of grace" as well as a means of physical and mental re-creation, but at the same time we do not forget that they have their characteristic dangers and temptations. Our enjoyment during these holidays will be greater and purer if we avoid one danger associated with them, viz., *frivolity*. Surely it is not out of place here to warn Christians against this danger.

After long confinement and the severe tax of brain and heart-work for many months, when at last the restraints are temporarily removed, and we float out on the current of free, buoyant, unrestrained life, with no aim but rest and relaxation, there is undoubtedly a strong temptation to give ourselves the privilege of a large and unwonted liberty. And in the eagerness with which we pursue pleasure it is difficult to retain the seriousness of mind which gives us power over ourselves, and which is necessary for communion and fellowship with God. Let us be on our guard against this danger, otherwise we shall come back from our holidays with our reverence blunted and enfeebled, and less fit for serving Christ loyally and lovingly. If we only realised that each holiday is a seed-time, the harvest of which must come sooner or later, we should indeed strive to make our holidays what God designs them to be, sources of blessing and not of evil.

May we venture to express the hope that friends when away for their holidays will remember that the expenses of the church at home will not cease nor even be lessened during their absence? At such a time the plan is adopted by many persons of laying aside each week the sum they usually contribute every Lord's Day, and then on the first Sunday after their return the whole amount is put into the plate at the church door—

> "Evil is wrought from want of thought
> As well as want of heart."

We would earnestly impress upon all the members of our churches the duty of adopting this plan, not only during the summer holidays, but whenever they are absent from God's House.

Probably it is not within the reach of our influence to persuade the wealthy members of our congregations to pay the expenses of a summer outing for our hard-worked Home Missionaries, who are seldom able to go "apart and rest awhile." If we could form so grand an idea of our ability we should say to them, By so doing you will confer an unspeakable benefit upon the missionaries and upon the churches of which they are pastors. For we are sure that they would be fresher and stronger, wiser and holier men, that they would preach better and labour more successfully if they could be mercifully set free for a time from the duties which they have so long and so continuously fulfilled.

Visions and Voices of God.

By the Rev. J. Culross, D.D

IV.—JACOB AT BETHEL.

JACOB and Esau were twins, Jacob the younger. They grew up as unlike as brothers could well be. Esau's disposition was wild, impetuous, daring, with a dash of generous recklessness; scorning the common-place life of a shepherd he delighted in the chase: Jacob on the other hand—a true "mother's bairn"—preferred home-life, and was a dweller in tents. Constitutionally he was affectionate, but at the same time, timid and scheming; indeed his name, Jacob, "Supplanter," might be taken as the index to his native disposition by a superficial observer, overlooking the possibilities that were not actualised till late in life under Divine training. While the two were yet lads, he had prevailed on his brother to sell the "birthright"—the great inheritance transmitted from Abraham—for a mess of pottage; and, years after, he defrauded him also of the "blessing" by a scheme of the meanest deception, devised, indeed, by his strong-willed mother, but acquiesced in by himself. Esau's wrath was kindled to a sullen passion, and he vowed deadly vengeance, only waiting his opportunity. To save his life, Jacob fled, making his way to Haran where his mother's kindred dwelt. Even this flight was arranged by an artifice.

From Beersheba to Luz is sixty miles, up hill and down dale, the shortest way you can take it. It is just conceivable that under the

power of strong excitement Jacob might have traversed the whole of that distance before he slept—journeys as incredible are known to have been made by mountaineers in good training. He seems to have gone forth from Beersheba all alone, staff in hand, with bitter recollections and dark and doubtful forebodings for his only company. In the evening, just at sundown, he arrives at the low grey hill where the Canaanitish city of Luz stood, and prepares to spend the night under the open sky. It was in this very neighbourhood that his grandfather Abraham had built an altar and called upon the name of the Lord when, for the first time, he pitched his tent in the land of promise; so that the place already had sacred associations. Choosing a convenient spot, he arranges the stones for his bed, and lies down to rest, tired, overworn, and heavy-hearted, with another stone for his pillow.

Shutting his weary lids he speedily loses sense of the outer world. "The dream," says old Homer, "is from God;" and in this case, it was so. While he slept God visited him and shewed him what he had not known in his waking hours. One of the last objects on which his eye would rest in the starlight was the outline of the neighbouring hills, which, seen in profile where the rocky strata crop out, appear like mighty stairs rising toward the sky. The scene gives colouring to his dreams; indeed becomes "the stuff" out of which his dreams that night are woven. In his sleep it seems to him as if a ladder rose from earth to the opened heaven, with angel-forms moving up and down, while Jehovah Himself stands above, and speaks in undeserved kindness and grace to the poor slumberer on his stony couch beneath. He repeats the great promise made to Abraham and renewed to Isaac, and then assures him, "Behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."

The dream was so real to Jacob that it awaked him, long ere dawn, out of sleep, doubtless with a strangely-beating heart and the deep awe that comes over one who finds himself in the presence of the living God. The solemn stars are still shining overhead in the dark azure, and a hush lies over all nature: but he is no longer "alone;" the place is full of God. When he lay down to sleep it was only common ground; now, a sense of God's nearness has made it "dreadful;" it is none other than "the house of God and the gate of heaven;" these vision-steps slope upward to the palace of the Eternal. He had believed in God previously, after a fashion. Henceforward God shall be the living God to him and the Ever-near; about his path, and about his bed, and acquainted with all his ways. It is a revelation that he can never forget, and that would form a point of light in all his future trials. He does not indeed take in its full significance at once, nor is his faith perfect, for he meets God's solemn "I WILL" with his human IF—"If God will be with me"—nor does his character undergo instantaneous and complete transformation—the old craft still lingers—lingers till that other awful night of wrestling, when he went in Jacob and came out Israel. But the Divine training of his spirit is begun, and life assumes a new meaning and depth to him. The Great Potter has the

clay in hand, and the man begins henceforward to realise the awful and perpetual presence of God and the powers of the world to come.

Here is grace. Jacob had been devising subtle schemes to cause God's word to come to pass; helping Him (so to speak) by artifice and falsehood. Considering how he had sinned, he had no right to expect such a visitation as this now; rather his guilty conscience (if it spoke) would suggest that it was all over between him and God: yet here, in free kindness, unbought and unsought, is the promise given, covering all his needs, "I am with thee and will keep thee." If the earthly home is shut to him, heaven is opened, and God is his. The dream is gone; the glorious vision fades into the light of common day; but the truth remains for this man, "Nevertheless I am continually with Thee; Thou hast holden me by my right hand; Thou shalt guide me with Thy counsel, and afterward receive me to glory."

The vision has broader scope than the life of Jacob, and brings heaven nearer for all succeeding generations. It is made use of by the Lord Jesus, in that ever-memorable interview with Nathanael, to set forth what is given under the gospel: "Verily, verily, I say unto you, ye shall see heaven opened and the angels of God ascending and descending upon the Son of Man."

When our first parents sinned they were driven forth of Paradise; its gates were closed behind them; cherubim and a flaming sword were stationed as sentinels to prevent reëntrance. In other words, through man's sin the whole invisible and holy realm became shut to him; the sense of divine fellowship became lost; the material and tangible world blocked out the supernatural.

> "No more of talk where God or angel guest
> With man, as with his friend, familiar used
> To sit indulgent:
> on the part of man revolt
> And disobedience; on the part of heaven,
> Now alienated, distance and distaste."

But the heaven that sin had shut grace has reöpened to the eye of faith. We have not to look around upon a world all sad, desolate, needy, ruined past help,—and upward to a heaven that shews no sign of pity, no token of hope, its gates shut and bolted against us, impenetrable to the wail that rises from all the lands of earth. Lo, heaven is open; God speaks in grace to men; the ancient intercourse is more than restored. This is what we see under the gospel—an open heaven above, a needy earth beneath, and Jesus Christ the medium of communication between the two. Through Him as Mediator the blessings of eternal goodness flow down to men; through Him angelic ministry is going on; through Him our prayers and thanksgivings and praises return back to God; through Him human intercourse with heaven becomes a blissful reality. Earth (however it may be with Sadducean eyes) is not the lonely place it seems; it is not God-forsaken or God-forgotten; surely the Lord is here even though men know it not—everywhere around and close beside us. For us, too, there is a Voice, speaking to our secret hearts, as truly as it spake to Jacob, and in equal grace. If we realise all this, life will be another thing to us. Instead of trying to build our nest in a terrestrial paradise, we shall confess ourselves strangers and pilgrims,

and shall look to those things which eye hath not seen, nor ear heard, nor heart conceived, but which God hath revealed to us by His Spirit—content to pray—

"Oh spread Thy covering wings around,
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace."

The Courtesies of Church Life.

By Mr. William Tolmie.

WHAT is Courtesy? A simple question; and capable, one would say, of a ready and simple answer. But when looked into, it is found to involve so much that it is seen to be not so very simple as at first sight it appears. Courtesy is a thing not to be learned from dictionaries, nor books of etiquette, nor from teachers of deportment. It is not merely a polite bow nor graceful manners, agreeable and desirable as these are: and I only wish that they were more generally cultivated among all classes. Courtesy is something within, of which these are only parts of the outward expression. Some one has defined it to be "benevolence in trifles." I cannot say that I much admire that definition; it is not wide enough, nor deep enough; and especially it has not sufficient warmth and life about it. True Christian courtesy, as I find it in the Bible, (and we must never forget that the Bible is the Christian's dictionary), is a *kindly, thoughtful, delicate consideration of the feelings, the interests, the convenience, and even the weaknesses of others.* It is, therefore, a disposition, a state of the heart and mind. It is wrapped up in this—"Love thy neighbour as thyself." There we have the *root* of all true courtesy, "Love;" its *relation*, "thy neighbour;" and its *rule*, "as thyself."

Like other dispositions, it manifests itself of course in deeds, in words, in our whole manner, and in our very looks and smiles. It is the opposite of everything selfish, mean, rude, or offensive. It is not ever standing on its technical rights, and insisting on these being fully accorded to it, whatever be their bearing or consequences in relation to others. It is rather willing to forego at times what it is justly entitled to, if thereby others will be benefited. It is ever obliging: doing little services, and great ones too, often at much personal inconvenience, and finding pleasure in the performance of them; doing them quietly, without fuss or ostentation, seeking no reward nor praise, more willing to serve than to be served. It takes the little stones out of the way which might hurt the feet of fellow-travellers. It is a kind of social oil which sooths and smooths everything to which it is applied.

It does not deal in scandal. It is disposed to put the best construction on things said or done; likes rather to hear and speak of a brother's good and strong points than of his faults and weaknesses; and does not rake up, but rather covers and forgets, anything unpleasant in his past history. In its own affairs, it puts no one to unnecessary trouble or annoyance, and shows itself grateful for any little kindness or attention received. In fine, it leads men to do to others as they would have others do to them; to look not on their own things only, but also on their neighbour's; to bear one another's burdens, and so fulfil the law of Christ.

This, then, being true Christian courtesy, let us now see how it may be manifested in connection with Church life.

I.—Towards the Pastor.

1. Let us have a careful consideration of *his time*, and not encroach upon it by calls, unnecessary, or unduly prolonged. A minister's time is usually

fully occupied by the demands of the church, in its various departments of work, the claims of the denomination at large, and of numerous Christian agencies throughout the city and elsewhere, not forgetting the time necessary for the study, and for his own family. Do not, therefore, look for much visiting from him. When he does visit, however, don't remind him how long it is since he last "darkened your door;" but show him that he is welcome, and that you will be glad to see him back again as soon as he can make it convenient.

2. Then, let us have a thoughtful consideration of his *comfort*, and do what we can to remove those annoyances which I suppose every minister meets with. One of the greatest of these annoyances is the irregular attendance of a number of church members; and the comparatively small number present on Sabbath forenoons, and at the week-day lecture or prayer-meeting. I have no right, nor have I any intention, to judge my brethren in this matter. Some, I know, are necessarily detained from the forenoon meetings by home duties, and others are engaged in work for the Master elsewhere; but I cannot help thinking that if there were more of the Psalmist's longing for the courts of the Lord, somewhat less self-indulgence, and a little earlier start in the morning, we would have a very much larger attendance than is usual. Another annoyance is *late arrivals*. Some seem to have no idea of being in their places till the bells have ceased ringing; the result of which is that they come in either during the opening prayer, or while the psalm or hymn is being read, and that often with no softening of the usual heavy foot-tread, nor of the rattling of sticks and umbrellas in the stands. This is not conducive to that calm, composed, undisturbed state of mind so needful to one who is to lead us in the worship of God, and recall and speak to us those thoughts on which he has been meditating for our edification and profit. Another annoyance must have suggested itself to your minds, viz., *coughing*, and other similar noises, which need not be named. I am satisfied that much of this arises from pure thoughtlessness. Were we but to think how disturbing these interruptions are, we would not find it difficult to suppress them; or, at least, if we must indulge, to do it as quietly and genteelly as possible. Much of it, too, arises from inattention. You go to a concert, look intently at the singer, and listen eagerly to the sounds of his voice. The thought of coughing, &c., never enters your heads; you would not do it for fear of spoiling the song. Well, transfer this from the concert room to the house of God. Look intently at the preacher, listen eagerly to his heavenly message, and I undertake to say that the things complained of will almost entirely cease. One hint more on this point; a good deal of coughing, I doubt not, arises from our coming hurriedly to church. We are too late of starting from home, walk smartly, get heated and excited, perhaps perspire, the throat gets irritated, and so seeks relief. Now if we made it a rule to avoid this hurry, and be in our seats regularly a few minutes before the hour, our minds and bodies would be calm and composed, and we would be prepared to enter with due solemnity and without distraction on the worship of our heavenly Father.

3. And lastly, with respect to the pastor, let us have a thoughtful consideration of his *character* and *usefulness*. This will lead us to speak well of him at all times, especially in our families and before strangers; to refer to his ministrations, not in a critical fault-finding way, but with a desire to bring out of them all the profit we can for ourselves and others. It will lead us, too, should we hear anything said depreciatory of himself or his labours, to put our foot on it at once and stamp it out; giving place to it, no, not for an hour. So much for courtesy towards the pastor.

II.—Towards the Brethren.

Some of the things already alluded to apply with equal force here; as, regular and early attendance, the avoidance of unnecessary noises, &c.

1. In addition, we should let our brethren see that we love them, by our pleasant smile of recognition, by a hearty shake of the hand, not offering them the tips of the fingers, as if we were afraid of their getting too much, by our kind enquiries after them and theirs (especially any who are sick), by our cheery words of commendation and encouragement, as well as our faithful words of warning and reproof; in argument not being contentious, remembering that "the servant of the Lord must not strive, but be gentle towards all men, apt to teach, patient, in meekness instructing those who oppose themselves." We should avoid everything in the way of irritation, eschew all censoriousness and backbiting, put down all scandal-mongering, put on no dictorial airs, or assumption of superiority—as if we had the right to command—and remember that all of us are to be *subject one to another*, for we all are brethren. It is indeed pleasing and becoming in those who are better off as to this world's goods to be respectful and courteous towards those who are not so favoured, visiting them at their homes, entering (without intrusiveness) into their circumstances, helping them by advice, or otherwise in any difficulty, assisting the younger ones to situations, and so on; and this without the appearance of patronage, or condescension, or loss of dignity. And it is equally pleasing and becoming in those of lowlier circumstances to be respectful and courteous towards those who occupy a different worldly position; not, on the one hand, cringing and fawning, to the loss of that self-respect which belongs to, and is the ornament of, all classes alike; nor, on the other, envious and scornful, refusing the kindness offered in the spirit of brotherly love, or taking it thanklessly and ungraciously.

Does any one say that all this tends to weakness and that we want something stronger and more manly? That proceeds from a mistaken notion. *Gentleness* is not weakness but *power;* and we would do well to try whether after all it is not more powerful than the more forcible methods which too much prevail.

2. Courtesy to our brethren requires that we take our fair share of the church work and responsibilities. This applies to the giving of our time and money according to our ability, taking part in the instruction of the young, the distribution of tracts or sermons, Scripture reading, addressing mission meetings, assisting in gathering and keeping together such meetings, aiding in the conducting of the service of praise, or in whatever other way we can be most useful. Let each one find out what his talent is, be it great or small, and then let him honestly, as unto God, see to the faithful use and improvement of it.

There is one department of church work which many seem systematically to ignore, viz., the weekly business meeting. This is not right. The responsibility of receiving and dismissing members, and generally of conducting the affairs of the church, should not be left, as it frequently is, in the hands of comparatively few. Besides, is not the hearing of reports respecting applicants a distinct help to ourselves? We then see how the Lord is working in our midst and elsewhere; we are reminded of our own conversion and early experience; and hearing, and thus knowing, something about the new members, our interest in them is increased.

3. Should not thoughtful consideration for the interests of the brethren lead to us help them, especially beginners, to success in trade, by giving them at least a share of our custom? I know that no absolute rule can be laid down in this matter, for there are claims of kindred and of business, and considerations of convenience, all of which require to be taken into account. What I ask is that this claim be not overlooked, but that it be given its proper place in considering what is our individual duty. Why should not Christians help one another in this way? The world may be trusted to look after its own; why should not we look after our brethren? By reason of their conscientiousness, they are often at a disadvantage beside less scrupulous competitors, and so they suffer loss. Again, we expect them to take part in

Christ's work, and to contribute as liberally as possible to the church schemes. Why not, then, by giving them our custom in trade, put them in the way of having time to give to the Lord's work, and of being able to contribute all the more liberally by reason of the prosperity to which we help them.

If, on the other hand, we give our custom to those who are not the Lord's, we aid in the increase of means which probably will be spent in worldly indulgence, if not worse, and are not likely to be given to the promotion of the Redeemer's Kingdom. This consideration alone should, I think, incline us to weigh well whether we would not be very much in the way of duty in yielding to the claims of some of our brethren in trade, and giving them at all events the opportunity of showing whether they cannot do as well for us as others whom we have hitherto been encouraging, but who have no such claims upon us. Doing so, we shall only be carrying out the apostolic injunction to "do good to all as we have opportunity, but *especially* to them who are of the household of faith."

You see I am speaking on the assumption that you will be as well served by your brethren as elsewhere. If otherwise, I admit the claim is considerably weakened. But perhaps you might help them by a few hints, or a little assistance, to do better, and that would be a benefit to them and no loss to you. And to those in trade who look for the custom of their brethren, I would whisper this counsel—Strive to do in all things at least as well as others, that so your claim may be strengthened and conceded.

4. Then as to our poor brethren. Need I say that poverty is hard to bear even at the best. Don't, then, let us make it harder by proud looks, careless inattention, or a cold distant manner, as if saying, "Stand by, I am better off than thou." Let us show that we care for and sympathise with them, by our liberal provision for their comfort, and our delicate administration of the gift; and let us by our whole deportment help them to forget that they are poor, and make them feel that they and we are in the sight of God equals, having one Father, one Saviour, led by one Spirit, partaken of the same precious promises, and expectants of the same riches of glory.

III.—Towards Strangers.

Much depends on the attention shown to strangers, as to what opinion they will form of us, and of the effect which our religion has upon us. If they see us stiff and not readily accommodating, they will set us down as cold and anything but hearty; they will conclude that strangers are not wanted and will not be likely to return. If, on the other hand, we make ourselves free and agreeable to them, showing them to a good seat, supplying them with hymn-books, &c., and so let them see that strangers are welcome, they will at once feel that they are in the midst of warm-hearted Christians, and the glow of that warmth will affect them. They will conclude, that our religion is not gloomy nor melancholic, but that it makes us loving and happy among ourselves, and kind and courteous towards all men.

But our attention should be to all alike, without respect to dress or station. It should, too, be shown quietly, without fuss, so that while they feel that they are being sufficiently attended to, they shall not feel that they are made in any way a spectacle to the congregation.

Should we speak to them? Certainly, if it were nothing else than to invite them back. And this will often let us see at once whether they are inclined for further conversation. If they are, it should be taken advantage of; if they are Christians they will relish it; if they are not, an opportunity may thus be afforded of bringing them under good influences, the results of which may tell upon their whole future lives. So it will be seen that we "know the heart of a stranger;" and that we "forget not to show love unto strangers."*

* Ex. xxiii. 9; Heb. xiii. 2 (Revised Version).

Our Baptist Principles.

Selected by Rev. J. M'Lellan.

Independency.

IN common with the Congregationalists we hold that each church is independent of other churches; being responsible to Christ alone for its views and practices. The following quotations illustrate this principle: - "All the churches in those primitive times [the first century] were *independent* bodies, none of them subject to the jurisdiction of any other. For though the churches which were founded by the apostles themselves frequently had the honour shown them to be consulted in difficult and doubtful cases, yet they had no judicial authority, no control, no power of giving laws. On the contrary, it is clear as the noon-day, that all Christian Churches had *equal rights*, and were in all respects on a footing of equality. Nor does there appear in this first century any vestige of that *consociation* of the churches of the same province, which gave rise to *councils* and to *metropolitans*. Rather, as is manifest, it was not till the *second* century that the custom of holding ecclesiastical councils began, first in Greece, and thence extended into other provinces."—Mosheim's *Eccl. Hist.* Ch. II. 14.

"The fundamental principle on which our difference from other evangelical denominations depends, is this: we profess to take for our guide, in all matters of religious belief and practice, the *New Testament*, the *whole* New Testament, and *nothing but* the New Testament. Whatever we find there we esteem binding upon the conscience. What is not there commanded, is not binding. No matter by what reverence for antiquity, by what tradition, by what councils, by what consent of any branches of the church, or of the whole church at any particular period, an opinion or practice may be sustained, if it be not sustained by the command or the example of Christ or of His apostles, we value it only as an opinion or a precept of man, and we treat it accordingly. We disavow the authority of man to add to, or to take from, the teachings of inspiration as they are found in the New Testament. Hence, to a Baptist, all appeals to the Fathers, or to antiquity, or to general practice in the early centuries or in later times, are irrelevant and frivolous. He asks for *divine* authority as his guide in all matters of religion, and if this be not produced, his answer is, 'In vain do ye worship me, teaching for doctrines the commandments of men.'"—Wayland's *Principles of the Baptists*, p. 63.

"As every member of the society is thus free, because bound to judge for himself in matters of faith and practice—the brethren being equal, and the Bible their common law—so each society has the right to carry out its discipline and faith, without the control of any man or set of men. The church is an association of men as equals: it is also independent—independent of all authority but Christ's, and bound to obey only His laws. This independence is the birthright of the society, as liberty of thought is the birthright of each of its members. It rests upon the same principles, and, if given up, can be given up for such reasons only as must supersede the law, or destroy thought, inquiry, and conscience. The whole question may be put in the simplest form—Is any *Christian* to take the belief or the practice of any other man as obligatory upon his conscience or practice? Is any *church* to take the belief or the practice of any other church as obligatory upon their conscience or practice? Or are not both to take the decisions of the Master as their sole rule? And the answer is plain. There is not a single text which bids men take their faith or their practice from their fellows; on the contrary, men and communities are freed from all earthly authority on such questions, that they may be subject to Christ.

"If it be said that this assertion is true of essentials, but that in things in-

different we may submit to one another, the reply is plain. Such submission even the apostles did not claim (1 Cor. viii. 25; Philem. 13 and 14; 1 Cor. xvi. 12; Rom. xiv. 5; Gal. v. 13; 2 Cor. i. 24). Things indifferent cease to be so when once made binding upon the conscience, while each 'lessens the number of things lawful, brings the conscience of man into bondage, multiplies sin in the world, makes the way narrower than God has made it, and divides the church.'* More mischief, in truth, has been done to the cause of Christian unity by this tendency, than probably by all others combined. *Really* Christian men can hardly be said to be divided by anything else. There is, moreover, a beauty in 'diversities of operations,' provided only there is 'the same spirit.'"—*Dr. Angus's Prize Essay on* CHRISTIAN CHURCHES (1862), pp. 14 and 15.

The Errand-Woman.

(FROM THE GERMAN).

Translated by the Rev. John Urquhart, Kirkcaldy.

III.

AS she was descending the hill the sun shone out upon the church of Breitenbach and on the minister's house at its side. A happy smile now passed for the first time over the old errand-woman's face. Breitenbach was her birth-place. She had served for fifteen years in the parsonage there, and the present minister's wife was the previous minister's child, whom she had many a time carried in her arms. By the Herr Pastor and his wife and their seven black-headed children she was simply called "Catherine." But what was the meaning of this to-day? As she came nearer she saw six black heads looking over the wall. The eldest youths, who were at school in the town, had, as she was aware, summer holidays and were at home: but what they should be doing in the garden at sunrise—that was the astonishing part of the affair. She was not kept long in suspense. The four youngest came bounding towards her: "It is well you are come, Catherine! It is father's birthday; a big tart has been newly baked and has just been put into the oven, and we are now decorating the garden house, you too must taste the tart at dinner."

"Ah, you dear lambs," said Mrs. Feuerstake with emotion, "I wish that the best of all blessings may descend from our Lord God upon your father, and I wish that all you six may each be as good a pastor as he is."

A scholar of the scond form and one of the third now also shook hands with her, and then they all went into the garden house where the mother had just finished arranging the birth-day table. Mrs. Feuerstake admired the beautiful wreaths of flowers, and the beautiful birth-day cake, also a Greek inscription and a Latin speech by the learned scholars, and, finally, the brown smoking cap which Luischen, the only girl among the six brothers, had knitted. "But what is the meaning of this?" she asked inquisitively, and pointed to a small sheet of paper on which was the representation of a black pulpit gown.

"That is the best and finest thing of all," answered the minister's lady; "but you, Catherine, must first get it in reality, and until then the picture shall have to lie here."

The father now arrived, and Mrs. Feuerstake drew back and listened and looked with moved heart as the ceremony proceeded. He was first of all greeted with singing and congratulations, then he had to endure much happy chatter and bantering, in which even the seventh black head, the four year

* Dr. Whichcote.

old Paul, took part. The Herr Pastor soon asked, just as Mrs. Feuerstake had done, what the little picture meant.

"That means a pulpit gown which Catherine has to look after to-day for the first time," the mother replied with evident delight, "and for the simple reason that I did not have the money sooner."

"And where have you got the money now?" the father asked with curiosity.

"We fortunately got our fat sheep sold yesterday," Luischen, who was acquainted with the household arrangements, said with great eagerness.

"Dear Luisa," the pastor turned to his wife with an earnest look, "I should much rather you would get with the money what you need, so that you may appear suitably at the wedding in the head-foresters."

His wife held up her hand to his mouth in jest. "I am not the only pastor's wife in the world who has seven children, and who cannot, therefore, wear a silk cloak. The only remedy is to make my woollen one do."

There now followed a generous strife. The pastor insisted on smartening up his wife for once, who for several years had been unable to add anything to her wardrobe, and she refused to allow herself to take away the birth-day joy in regard to the pulpit gown. The pastor put the matter to the vote. The biggest boys were gallant enough to vote the money to their mother, the smaller ones naturally voted with their brothers, and only Luischen was for the pulpit gown. This mattered nothing, however; the mother asserted her right, and poor Mrs. Feuerstake left the house with the most stringent orders from the opposite sides. From the lady she had particular injunctions to buy with the money the cloth for a pulpit gown, and then by the master of the house it was bound upon her as a solemn duty to get a cloak and hood. It was quite clear that the pastor's lady could not go to the distinguished wedding party without something to put on. She had worn her good things to tatters, and it would certainly be a pleasure to Mrs. Feuerstake to procure some fresh clothing for her. On the other hand, the pulpit gown was, to say the least, quite as needful, and, as the money came out of household savings, the Herr Pastor had really no voice in its disposal. She considered and considered which was the right thing to do; she swung now to this side and now to that, and at last she thought: "When the time comes, counsel will come! I will begin with my other commissions."

When she reached the town her first journey was to the post office. She posted various letters and received quite a packet in return. "Here is a letter, too, from America," said the young postmaster, "for Mrs. Catherine—"

"Ah, Mrs. Catherine Schmidtmaier!" Mrs. Feuerstake said, completing the sentence. "Is it really so? It is from our relation. This is good news indeed! we shall now hear whether all is well with him!"

She quickly snatched up the letter.

"Gently, gently, my dear woman!" the clerk cautioned her, "you must first pay me one thaler twenty silver groschen for postage."

Mrs. Feuerstake let it drop from her hand in consternation. That stupid postage! It was certainly not to be supposed that the miserly Mrs. Schmidtmaier would pay the postage, and, as for herself, it was impossible to throw a second time so much money out of the window. She asked the gentleman to keep the letter till she returned to-morrow and brought the money with her. She would soften Mrs. Schmidtmaier's heart with kindness she thought, and no one could tell whether the Lord would not help her in the endeavour. It was already a good beginning that they had spoken together again this morning, and, if she secured for her two right gay matildas, then she might in her joy pay the postage, too, in the end.

From the post office she went to old Mrs. Bindemann's, the counsellor's lady. She had had to get two score of fresh eggs and a young fowl for her, and she wished to have them out of her basket. Besides, she had her quarters, so to speak, at the good lady's, and the cook had always good

coffee or a drop of soup ready for her. But Mrs. Feuerstake's heart was too full to-day to think of lower comforts. She availed herself of a fortunate opportunity and pressed with her eggs right into the lady's room. She knew that in doing this she was not venturing too far; the counsellor's lady was lame and sat the whole day in her arm-chair at the window. Time did not pass too quickly with her there, and she had already chatted away many a half hour with the old errand-woman.

After the eggs had been viewed, and discussed, and paid for, Mrs. Feuerstake began to describe the beautiful day, the flashing sun, the dewy meadows, and the fresh, cool forest. Though the old errand-woman had no great culture, she knew, nevertheless, how to describe these things right from the heart, and the counsellor's lady enjoyed the description because it was very seldom she was able to enjoy herself outside the gates of the town.

"Yes," said Mrs. Feuerstake, concluding her description, "if I did not have those quiet lonely roads, my inward rest would in all liklihood be gone, and I should be an errand-woman no longer."

"The Lord has so arranged it that each one can find peace in his own place and calling," the counsellor's lady said in friendly tones; "according to our human notions you would likely wish to be less in the midst of bustle, and to have less running to and fro, and I could desire for myself to have more movement and intercourse with others; but the Lord knows better, and it is best for us just as it is."

"That is very true," replied Mrs. Feuerstake, "but I am, nevertheless, very well pleased that my time is not always so full of bustle as it is now. This very next week the shooting match takes place. For this the whole village is turned upside down, for this each one has his notions and plans, and my old thoughts must think themselves weak and weary to get all that the people want." She now told of dresses, and aprons, and caps, and sun-shades, and embroidered sleeves, and the matildas for the Schmidtmaier's, and came from these to the letter which lay at the post office, and from the letter to her relation.

"I must agree with you there, Mrs. Feuerstake," said the counsellor's lady sympathisingly. "You ought not to send any more money to America. You must at present look after little Rose, and Mrs. Schmidtmaier must pay this postage, too."

"If she were only not so very niggardly," Mrs. Feuerstake lamented.

"Can you not suggest to her that she may find some present in the letter?"

"Ah, that wont do; she will venture nothing on an uncertainty. If she could look into the letter first—besides, in that case, our friend would have written to me, too," said Mrs. Feuerstake meditatively, "and if he had anything to spare I should have had it: and I could have made very good use of it, too; I could have managed to do something for Rose. I may tell you, Mrs. Counsellor, this is my trouble with regard to the girl. She will have to be somewhere else than with her old aunt Feuerstake. I do not understand her, and she does not understand me; and then she has to be so long alone. I must come again to the town to-morrow and almost every day before the shooting match; and, as for taking her with me, that you know, Mrs. Counsellor, I cannot do. She is such a tender lamb she cannot stand it."

"Would not your pastor's lady take the child?" asked Mrs. Bindemann.

"Ah, why should she not do everything!" said Mrs. Feuerstake, laughing. "Besides, she has resolved that, if possible, her six boys shall become pastors. Who would not wish that to be sure," she added earnestly, "those six boys! they have eyes as black as coals and are as clever as their mother. They are sure to distinguish themselves in the pulpit. But a Breitenbach pastor cannot educate six, or else we must find a treasure somewhere."

"I do not know," said the counsellor's lady pleasantly, "that I should care to have six sons pastors."

"Eh! what!" Mrs. Feuerstake replied, "she would indeed be no good pastor's wife who did not wish to see all her sons in the pulpit. It does not seem likely, however, that the wish will be realised. The eldest are making a good beginning; when the poor little things grow up, however, there will then be need in every corner, and there will be holes that cannot all be mended. Then it will be said: 'It is quite possible for Just and Fritz to make their fortune without being men of learning!' I have gone through it all in that same parsonage, and, I can assure you, the trouble was great enough. To be sure, my pastor's lady is different from her departed mother," Mrs. Feuerstake added somewhat proudly, "she does not lightly change her purposes either towards men or towards the Lord God. She remains constant to this—that these six black-heads shall be what their father is, and for this end she does *her* part. She says: 'Praying and working must go hand in hand, and one must act as though one had not a farthing in one's purse; one will have occasion often enough for spending all round;' and so with a cheerful face and with pleasant words she convinces husband and children of the necessity of saving. 'One, too,' she says, 'must never lay hands again on what has been saved till the occasion has come for which one laid it aside.'" Mrs. Feuerstake naturally joined on to this the story of the silk matilda and the pulpit gown, and described the dilemma in which she stood, seeing she did not know whether to obey the gentleman or the lady. "I have really more fear of her than of him," she added thoughtfully. "He soon yields if she keeps in the same mind."

"According to my view the lady is right in this matter too," the counsellor's lady rejoined sympathisingly. "Although she has need of the cloak for the moment, it may be ten years before she needs it again, and every time the pastor's wife sees the useless thing she will be vexed. The minister, however, will long be glad of his pulpit gown."

"I would certainly much like that my pastor's lady, too, should, for once, be thoroughly well dressed," Mrs. Feuerstake replied, "and therefore I am still unable to decide; but I already know beforehand that I shall probably buy the pulpit gown, and for its sake give up vanity."

"For its sake, just give it up," repeated the old lady.

"Mrs. Counsellor!" Mrs. Feuerstake began, and one saw from her manner that she had suddenly laid hold of a new idea which she did not venture to come right out with.

"Well, Feuerstake?" asked the old lady, encouragingly.

"You must not be offended however."

"No, certainly not."

"You are quite free, too, to say no."

"Certainly, I am free to say that."

"You must have things of the sort lying in your drawers," Mrs. Feuerstake launched out courageously. "It just occurred to me to ask whether you might not be willing to lend a thing for the one day. I may tell you that my pastor's wife is a very tidy lady; she will return the matilda quite uninjured."

"I did not venture to ask you to take it," the counsellor's lady quickly replied, "but I should be very glad if some of the things should come again into the dear sunlight. You shall make the selection yourself, too, for you know best what will suit the minister's lady."

"Now I am rid of all my trouble!" said Mrs. Feuerstake, with a light heart; "now I can take the pulpit gown and can thus take something else as well!"

THE consciousness of duty performed gives us music at midnight.—*George Herbert.*

TO be famed for holiness is as great a snare as to be in high repute for wisdom and eloquence.—*McCheyne.*

Correspondence.

MISSION WORK IN ITALY.

TO THE EDITOR OF "THE SCOTTISH BAPTIST MAGAZINE."

SIR,—In a letter addressed to the Committee of the Glasgow Auxiliary in aid of Italian missions, and which appeared in the last annual report, I stated that I was then visiting different towns and villages in the neighbourhood of Naples with the idea of ascertaining where it would be best to open a new station in connection with our mission. At the same time I said, that if possible I would let the friends in Scotland know through the medium of your periodical what arrangements were finally come to. I would now ask you to allow me the opportunity of recounting a few facts in connection with the new work which I am sure will be of interest to your readers.

Of all the places we visited there was none which seemed so promising as Caserta, a town of some thirty thousand inhabitants, and situated at a distance of about twenty miles from Naples, on the main line to Rome. After considerable difficulty we secured a first floor, with entrance and windows on the main street. In these premises we have a hall for public meetings, a room for a young men's association, and another for a night school, then beyond this there is ample room for the evangelist's dwelling. The cost to the society is 400 francs, or about £16 per annum.

Signor Libonati, the evangelist who had been labouring for some years in Trapani, went to settle in Caserta about the middle of March, and he immediately set to work, and was successful in gathering together a few young men who seemed interested in the gospel, and in opening a night school which soon numbered some twenty scholars. The opening service was held on 12th of April, and for three weeks afterwards the work went on in a way that was encouraging to all. There were nine or ten persons who attended the meetings regularly, and one night between forty and fifty persons came to hear a special discourse from Mr. Wall. The school continued to increase until the attendance numbered no less than thirty-five. But this was not to continue long; on the 7th of May a blow was struck which seemed to annihilate all that had as yet been done. All those who had become regular attendants were scattered in a single day, and the number of scholars was reduced to five. The bishop and clergy were naturally very displeased at our opening a place in their town, and on Sunday, the 7th of May, the former called the people together in the pro-cathedral, and after having spoken of Protestants in general, he went into particulars in the following terms:—"Satan has sent into this holy and catholic city an apostate possessed of devils, who in a short time has attracted a number of young students to himself and also some of the children of working men by means of a night school. The harm he has done in this city has been immense. He has spoken against most holy Mary, and has denied Christ's presence in the sacrament. It is for me to find the remedy; and that remedy is the papal excommunication, which I now hurl against all those young men and children who continue to listen to his blasphemies and his teaching. Moreover, I pronounce a special and formal excommunication against all those fathers and mothers of families, who after to-day allow their children to attend that school of hell; an excommunication which no confessor will be able to annul without my special permission." Of the result of this invective, I have already spoken. As soon as the news reached me, I saw that it was necessary for us to take some vigorous measures, I therefore arranged with Signor Greco that he should give a series of popular lectures on four consecutive Saturdays, and I had large posters printed announcing the meetings. The subjects of the lectures were as follows:—"Giordano Bruno—A Martyr of Papacy;" "Galileo

Galilei—A Martyr of Science;" "Aonio Paleario—A Victim of the Inquisition;" "The Statute—Italy and the Papacy." The bills as soon as they were put up were torn to sheds, and the consequence was that although the first meeting was tolerably attended, there were very few at the second and third. For the fourth, however, we had out fresh posters, and the room was well filled by about forty persons, all of whom listened with great attention and were hearty in their applause at the end.

Things are now looking up, the fear of excommunication has apparently become much less, a nucleus of some eight or ten persons has again been formed for the public meetings, and the attendance at the night school has gradually increased to about fifteen. The work in Caserta will doubtless be difficult, but still I believe that a church will be gradually gathered together, and that many souls will be brought to the knowledge of the truth.

Let me close this letter by asking the churches and friends in Scotland to remember Signor Libonati in their public and private prayers.—Very truly yours,

WILLIAM KEMME LANDELS.

Intelligence.

BROUGHTY FERRY.—OPENING SERVICES.—The new chapel here was opened for public worship on Sabbath, 4th June, when the Rev. Dr. Flett preached morning and evening, and the pastor in the afternoon. Dr. Flett preached two able discourses, and all the friends were highly gratified by his visit. At all the services the church was well attended, indeed in the evening the place was crowded. It was pleasing to see so many friends of the different denominations at the three services, who by their presence gave proof of their sympathy. The collections at all the services were considerable. "The church (says the *Dundee Advertiser*) is seated for about 300 persons, and is built from designs by Mr. J. M. Robertson, Dundee. Internally it has a neat and compact appearance, the work of the decorator imparting to it a very cheerful and pleasing aspect." This testimony is correct, as it has a very pleasing and inviting air, and promises to be a very comfortable place of worship. The capacity, however, is rather over-rated, as it requires a contemplated end gallery to make up this number of sittings. May the grace of the Master be its adorning and upmaking!

GALASHIELS.—The closing soiree of the Bible Class was held on Monday, the 24th ult., in the Burgh Buildings. There was a large attendance of members and friends. The pastor, the Rev. D. R. Key, M.A., presided, and, after tea, gave an address on the Improvement of Leisure Time. At the close of the Chairman's remarks, Mr. James Tait, in the name of the class, presented Mr. Key with a handsome black marble timepiece in recognition of his services as teacher. A pleasant and profitable evening was afterwards spent. Addresses were given by Rev. W. Mowat (U. P.), Messrs. Burnett, Craighead, and others.—ANNIVERSARY SERVICES.—The anniversary services in connection with the settlement of Rev. D. R. Key as minister of the church, was held on the 21st, when the Rev. O. Flett, D.D., preached forenoon and evening to large audiences. A soiree was held on the following evening in the chapel, the pastor presiding. At the close of the Chairman's address, Mr. F. C. Burnett, in the name of the Church, presented Mr. Key with a very elegant easy chair, and also a dinner service; also, Mr. D. Craighed, jun., in the name of the Sabbath School teachers, presented him with a photograph album. Mr. Key suitably replied to both presentations. Addresses were afterwards given by Revs. O. Flett, D.D., Robt. Borland (E.C.), J. Seaman, and J. Brown, also by Dr. Somerville and others. The precentor, Mr. Robt. Gaund, and an efficient choir rendered some good music at intervals. The usual votes of thanks brought the meeting to a close.

GLASGOW.—JOHN ST.—The annual picnic of the Sabbath Schools in connection with St. John Street Church took place on Saturday, 3rd June, when about 300 scholars and friends spent a very pleasant afternoon on the grounds of Broomhill Home, Kirkintilloch. The teachers were cheered by the presence of many of the parents of the scholars, and other friends.

THE IRISH ASSOCIATION OF BAPTIST CHURCHES.—The Irish Association held its annual gathering in Carrickfergus, County Antrim, week before last. The assembly met under a deep sense of the serious character of the present times, and earnest were the prayers put up for the spiritual and temporal well-being of distracted Ireland. The President, the Rev. Dr. Eccles, of Dublin, gave an address on "We are few." He then presented the out-going president with the thanks of the assembly for the able and courteous manner in which he had discharged the duties of his office throughout the past year. The Rev. G. M. Murphy, of London, was introduced and delivered an encouraging speech. Messrs. Dickson and Macalonan read two carefully prepared papers on the related subjects of "gifts" and "charity." The reports from the churches were, considering the condition of the country, fairly favourable. The increase to the membership represented by the Association had been during the past year about 20 per cent.

THE BAPTIST MISSIONARY SOCIETY.—Towards the liquidation of the £7,000 deficiency reported by the Missionary Society at the annual meeting a week or two since, special efforts have been made. A sub-committee has had the matter under consideration, and already many handsome gifts have been forthcoming. These include one by Mr. Joseph Tritton of £750, another of £500 by Mr. Child, of Wootton, and one by Mr. J. Harvey, of Hampstead, of £250. Nearly twenty other friends have each given £100; and, including a contribution of £1,000 from Bristol, the total subscription has been £6,000, leaving only about £1,000 yet to be realised; and it is hoped this may be received soon. A plan is suggested for increasing the permanent annual income by £5,000, and a circular appeal to the pastors and deacons of the churches throughout the kingdom has been issued with this object.

Reviews.

Present Day Tracts.

CHRISTIANITY AND MIRACLES. By the Rev. Principal Cairns, D.D.

THE HISTORICAL EVIDENCE OF THE RESURRECTION OF JESUS CHRIST. By the Rev. Prebendary Row, M.A.

CHRIST THE CHIEF EVIDENCE OF CHRISTIANITY. By the Rev. Principal Cairns, D.D.

Religious Tract Society, 56 Paternoster Row.

WE hail the issue of this series of "Present Day Tracts" believing that they will meet a felt want. The questions discussed are the fundamental questions connected with revealed religion, and the critical and honest way in which they are handled renders these tracts suitable for our thoughtful young men and for pastors who are called upon to deal with such subjects. We commend them with the utmost satisfaction, having found them helpful ourselves.

THE BAPTISM OF THE NEW TESTAMENT. A Sermon by the Rev. John Urquhart, Kirkcaldy. *Edinburgh: R. Symon, 8 St. James Square. Glasgow: George Gallie & Son, 99 Buchanan Street.*

IN this sermon Mr. Urquhart has dealt very fully and vigorously with the question of the New Testament teaching on the subject of baptism. Though several quotations are given from leading writers on the question, its settlement is made to rest on Scriptural precept and example. We are glad to see this appeal to the Bible. The text taken is, "For thus it becometh us to fulfil all righteousness." We earnestly commend this sermon as a suitable one to lend to those who are enquiring on this subject, and trust that it will have a wide circulation. Our publisher, we believe, has sent a number of copies to the friends who have charge of the Magazine in the several churches, so that those who wish to obtain the sermon can easily do so. The price is 2*d.*

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 46 Gilmore Place, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

Medical Missions.

By Robert Macnair, M.D.

A SHORT article on Foreign Missions in the first volume of this Magazine closed as follows:—

"There is one branch of mission work which does seem peculiarly laid to our hand; we mean the work of *medical missions*. The deputation from the Baptist Missionary Society strongly impressed upon us the importance of medical missions, almost their necessity, in some parts of the mission field. Many of the leading missionary societies have adopted medical missionaries as one part of their staff. Of forty-nine missionaries sent out by the United Presbyterian Church, seven are medical. Of fifteen sent by the English Presbyterian Church, three are medical. But among all the agents of the Baptist Missionary Society, there is not one medical missionary. There was one, but he has ceased to be connected with the mission. Another volunteered, but was told that the society did not contemplate the employment of medical missionaries, and so his services were transferred to the Edinburgh Medical Missionary Society, in connection with which he is now labouring in Japan. At this moment, out of fourteen young men studying medicine in Edinburgh with a view to employment as medical missionaries, four are Baptists. They have presented a memorial to the Baptist Missionary Society, desiring to know whether medical missionaries are likely to be employed by it in future or not. The result of their application has not transpired. But if it is not favourably entertained, and the door is closed against their employment by the leading Baptist Foreign Missionary Society in Britain, a very strong case will be presented for the organisation of a new society. And it will be for our Scottish churches to consider whether this is not a branch of missionary enterprise which has special claims upon them."

We venture to reproduce these sentences because, though seven years have passed since they first saw the light, the circumstances in which they were originally penned remain very much the same. It is often said that history repeats itself. And certainly the history of the Baptist Missionary Society, as regards its attitude towards medical missions, tends to repeat itself. The brother referred to in the article quoted continues to labour in Japan with much acceptance in connection with the Edinburgh Medical Missionary Society. Of the four others specified, William Carey, grandson of the missionary pioneer of that name, was received by the Baptist Society as one of its agents. Possibly the name may have helped to a favourable consideration of his application. But while the principle is thus admitted of taking medical missionaries on its staff, it is narrowed down to the lowest practical point. Now, just as seven years ago, a considerable proportion of those studying with a view to

medical mission work, are Baptists. And now, as then, they finish their studies without any security that, if they prove themselves worthy of the position, they shall be accepted as agents of the Baptist Missionary Society. One young man who has just finished his medical course, and who, we feel free to say, could soon push his way to a prominent position in the ministry were he so minded, but who is fired with zeal for medical mission work in China, has offered his services to the Baptist Missionary Society, and *they have not been accepted.* No doubt the reason assigned is want of funds. But we hesitate to believe that any young man of equal promise, offering for the mission field apart altogether from medical work, would have had the door shut upon him, and been left out in the cold. Another, who is ready to enter on the work, has been fain to consider offers from Pædobaptist Societies, one of which, we believe, makes it a condition of the work that the missionary should "take orders" and go out as an Episcopal clergyman! And others still, who are pursuing their studies, are left to fear that, if they adopt medical mission work as their life work, it must be at the expense of sinking their Baptist views altogether.

And now we ask—How long is this sort of thing to last? If God sends us the greater gift, *men*, shall we fold our arms, button our pockets, and believe that He will withhold from us the lesser gift, *means?* Is the flower of our youth to go year after year to recruit the mission-staff of Congregational, Presbyterian, and Episcopal Societies? Is our denomination to occupy the exceptional position of giving the cold shoulder to medical missions? Is the power to heal the sick as well as to preach the gospel to be always a bar to entrance on mission work in connection with a Baptist Society?

As a remedy for the present state of matters we would venture again to propose the measure hinted at in the article quoted above, the formation of *a separate organisation for medical missions.* Only, we would make this modification of the proposal, that, in place of appealing to our Scottish churches alone or especially, we would make the appeal and the organisation more general in their character. What is to hinder us from forming a Baptist Medical Missionary Society, and appealing for subscriptions to members of our churches in every part of the kingdom? The centre of the organisation might be in Scotland, as it is to Scotland that young men come with a view to study for the medical mission field. And our Scottish members might be applied to in the first instance. But we are convinced that, if from this source a sum, say of a couple of thousand pounds, were raised—enough to equip and launch out two or three missionaries in the first instance—the interest in the work would deepen, and subscriptions would flow in from other quarters, so that the mission would take its place among the recognised agencies of the denomination.

ONE ounce of "it is written," gives more confidence than a ton of what we have felt.—*C. H. Spurgeon.*

IN the noise and tumult of the world, where every life is invaded and encroached upon by "the pride of man" and "the strife of tongues," we wrap around us the robe of God's eternal mercy in Christ Jesus, and look out undaunted upon the dangers that cannot harm us there.—*Phillips Brooks.*

Parties in the Church.

By Rev. O. Flett, D.D.

THE word party does not sound well when associated with the church. The idea suggested by it is not congenial to the Christian consciousness. Instinctively we feel that "party" is out of place in the church. The members of the church, we reason, are a brotherhood, and are all one in Christ Jesus. They are a unity, not a collection of sects or parties.

This, certainly, is the ideal set before us in the New Testament, and we cannot err in striving earnestly to realise it. But it is not to be overlooked that the ideal implies the actual; and we have both in the the New Testament. The individual churches described in the Acts and Epistles can scarcely be regarded as ideal churches. They had not "already attained," neither were they "already perfect." They were striving and following after what they conceived of as the perfect. As they existed at the time to which the accounts that have come down to us refer, there were not a few things in them requiring to be put right. As a matter of fact "parties" in the full sense of the term existed in them. A portion of the membership thought and acted in one way; and another portion thought and acted in another way. In the fifteenth chapter of the Acts, for example, we have two well-defined parties described—the one pleading for subserviency to the law of Moses, the other for freedom in Christ. The decision come to in the Council in Jerusalem did not obliterate the party lines. Notwithstanding the "epistle" containing that decision, the subsequent procedure of the two parties remained substantially what it was before the sanction of the church at Jerusalem claimed by the Judaising party was, indeed, withdrawn; but this did not put a stop to the propaganda in favour of continued adherence to the law of Moses. In the leading Pauline Epistles we have ample evidence of the continued existence and activity of the party, who sought to bring Christians under the authority of the Jewish law. All this was no doubt contrary to the official teaching of the Apostles, and the truest interpretation of the Old Testament writings; but nevertheless, through the weakness and defects of human nature, it found a place in the churches of the apostolic age.

It need not, therefore, be deemed strange that "parties" should be found existing in the churches of the present. The strange thing would rather be that they should be absent. The wise leader will, from his study both of history and human nature, count on their continued presence, and will be more careful to be prepared for dealing with them in the right way, than to raise an outcry at their appearance. In the way in which they were dealt with by the apostles, he recognises his instruction and guidance in the matter. And it is not difficult to understand this way. For one thing it is plain that the apostles dealt with the existence of parties in the church in a spirit of charity. Both in the account of the discussion given in the fifteenth of the Acts, and in the Epistles, the doctrinal views held by the different parties are talked of in a considerate and brotherly way. Only in regard to the case of un-

warranted assumption on the part of the Judaisers and the analogous one of meddling with what did not concern them, is there anything in the form of denunciation. The evil connected with party was not sought to be cured by such things as heresy prosecutions and excommunications. It was not attempted, for example, in the Council at Jerusalem, either to brand as heretics or to cast out of the church those who held the Judaising views. Their views were examined, and in as far as they implied compulsory obedience to them they were disapproved, but there was nothing attempted in the form of excommunication. The same thing meets us in the teaching of Paul in respect to the parties he designates as the "weak" and the "strong." In place of taking sides with either, he accepts both as brethren occupying a position of equality in the presence of their Lord. He warns the weak not to judge the strong, and the strong not to despise the weak. They were all servants of the one Master; and to that Master they were all responsible—not to each other. One might think he ought, in serving the Master, to eat herbs only; another might think that in that same service, he was free to eat all things. One might think he was bound in loyalty to his Lord to observe certain days as sacred; another might think that in the exercise of the freedom in which his Lord had freed him, he should esteem every day alike. The difference between the two ways of thinking was very wide—wider, indeed, than most readers imagine. But the teaching of the Apostle is explicit. In the fact that both, according to their light, were serving the Lord—were doing what they did as to Him, they stood out as the Lord's servants, and were not to be judged or censured by each other. Such judging would be an encroachment on the Lord's prerogative, and was not for an instant to be entertained by any who meant to be true and loyal to Him. He only is the Judge, as He is the Lord of all.

In regard to the official action of the church in dealing with persons holding different views, the teaching is no less explicit. The "weak" is to be received as well as the strong; and, the principle stated warrants us in adding, the "strong" as well as the weak. That the Lord has received both is the one all-sufficient reason. The rule laid down is "Receive him for the Lord has received him." But this does not exhaust the Apostolic teaching on the subject. The member received is to be received without any implied defect. He may be "weak," he may be "strong;" but this is to have nought to do with his reception. He has a right and a place in the church provided for him by his Lord as "weak," or as "strong." His position in this respect is not to be regarded as singular. Neither the weakness of the "weak," nor the strength of the "strong," is to be attacked. He is to be received, but not with the view of changing his party position. As a party man—that is, as holding some views not accepted by the church as a whole, he is to be received and treated by the church. Change or modification of his views is a matter pertaining to himself, for which he is responsible to his Lord, yea, and for which his Lord has provided. In the genial and kindly influences which He causes to grow up around him in the church, it is intended that he should grow up into a higher stage of the divine life, and leave some of the views presently held by him behind. As a tree of righteousness, planted by the Lord, his growth in grace is

arranged for in the charity and sympathy of his brethren, not in their interferences and debates with him. "Him that is weak in the faith receive ye, but not to doubtful disputations." "Do not adopt him as a brother, in order then to begin disputes to settle the points on which he has scruples."

Though so plain and explicit, however, this teaching has not always been understood and followed. Very soon in the history of the church it was overlooked and departed from, and a very different line of procedure from that inculcated in it adopted. The assumption of ecclesiastical authority took the place of charity and brotherhood, and heretical prosecutions, anathemas, and excommunications became the order of the day. In place of the simple order disclosed to us in the New Testament—in which all were in a position of equality, the huge despotism known as Popery made its appearance—in which the many are enslaved, and the few lord it over them after the fashion of the kingdoms of this world. The evil arose at first from regarding differences of opinion as to truth and duty, as things to be attacked and rooted out, in place of things incident to the growth and maturity of the church. The remedy must consist in a return to the Apostolic rule. And this return is gradually and surely taking place. In the light shed on the two ways during the last thousand years both in Popish and Protestant communities, the churches of all lands are turning with less or more appreciation and longing to the simplicity and charity and freedom which characterised their predecessors of the Apostolic age. This, indeed, is no new thing. In all ages there have not been wanting men who witnessed against the apostasy that had been brought about, and pled for a return to the truth of the gospel; but in our day the movement is so general as to be manifest in the attitude of all sections of the church. To all true Baptists this is ground for gladness. All through their history Baptists have consistently refused to yield to human authority in religion, and have pled earnestly for freedom and equality in Christ. Not, indeed, that everywhere and at all times they have never erred in this matter; but that on the whole, the spirit of brotherhood and freedom has been publicly owned, and exemplified in their church action. That this may continue increasingly true of them, will be the prayer and aim of all who really seek their well-being and prosperity.

The Work of our Missionary Society.

By the Rev. J. B. Myers.

CHINA.

THE committee of our Foreign Missions have recently added to their staff in China by accepting an offer of service from the Rev. F. James. Mr. James has been preaching the gospel amongst the Chinese for several years; is able to speak the language as fluently as his native tongue; and has a considerable acquaintance with the modes of thought, the religious practices, and general habits of the people. And along with these highly commendatory qualifications he

possesses a devout and zealous spirit. We, therefore, feel confident that such a man will prove a most invaluable addition to the small band of brethren now labouring in this distant part of the great mission field.

A few remarks bearing upon the history of our missionary operations in China may not be uninstructive. Our readers will be aware that the opportunity to carry "the glad tidings" to the inhabitants of this great country is of comparatively recent date. The efforts of our society commenced immediately after Lord Elgin had effected the treaty of Tientsin, now some twenty-two years ago. Previous to that negotiation the endeavours of missionaries were restricted to five particular ports, as the result of the treaty, several other ports became accessible to foreigners, whilst at the present time the whole empire is open to the ambassadors of the Cross. Amongst others who were very desirous that our Society should enter through the newly-opened door none were more importunate in their appeals than the Rev. John Angell James. Whilst the committee were deliberating, a Mr. Kloëkers, then a resident in Holland, but who had been a missionary in China, in connection with the American Southern Board, desired to return as their agent. After several interviews the committee agreed to accept his application. Very soon after this a second offer of service came from the Rev. C. J. Hall, who had also been in China. These two brethren were the first missionaries sent by our Society to the Chinese. Mr. Hall after two years of devoted labour fell a victim to cholera. By this time a small native church had been formed consisting of six members. The vacancy occasioned by the death of Mr. Hall was supplied by Mr. Laughton. For some time onwards the mission had to contend with many difficulties and discouragements. What with the retirement of some of the agents of the Society and the death of others, at one time it seemed as if the attempt to aid in the evangelisation of China must be abandoned. In the year 1870 Mr. Richard, the oldest of our present missionaries, commenced his labours. Very soon after his arrival Mr. Laughton was struck down by death. During his seven years of earnest toil he had been instrumental in preaching the gospel to great numbers of the people, not only in Cheefoo but in many of the villages around. A church of forty members, nearly all of whom he had baptised, mourned the loss of their earnest and affectionate teacher. With the exception of a medical missionary, who continued only for a brief time in the country, the committee were unable to secure a colleague to relieve the loneliness of Mr. Richard until the close of 1877 when Mr. Jones was sent forth. It was about this date the land was visited with the terrible famine whose ghastly sufferings are still present in our memories. With the tender compassion of Christ-like men, our brethren devoted themselves to the administration of the grants from the relief fund intrusted to their care. As a natural consequence the hearts of the famishing people were drawn out to their kind friends, and then in the providence of God the evil was overruled for good, and for many years to come the remembrance of the self-denying labours of the missionaries will bear fruit in the willingness with which the people thus befriended will listen to the gospel. In the year 1879 Mr. Kitts joined the missionary band. Last year there were two further additions in the persons of Mr. Sowerby and Mr. Whitewright. The recent acceptance

of Mr. James increases the number of our missionaries to six. We are thankful for such a staff, but when we remember that there are no less than four hundred millions of our fellow creatures in the Chinese empire, and that there are not more than some two hundred and fifty missionaries connected with all the societies labouring amongst them, we are deeply impressed with the fact of the immense regions that yet remain in total heathen darkness.

The scene of our brethren's labours lies in the two northern provinces of Shantung and Shansi. Messrs. Jones, Kitts, and Whitewright are in the former, and Messrs. Richard and Sowerby in the latter, the one party residing as far from the other as London is from Spain—no less than eight hundred miles stretching between them.

Our brethren are fully alive to the urgent importance of developing the voluntary resources of the converts, and of training a native ministry. In these respects they have been eminently successful. More than thirty churches have been established, all of them being self-supporting, and all of them receiving the instructions of native pastors. The total number of members being now nearly six hundred.

We have not attempted to give in this article any information as to the history of the Chinese people, the religions they profess, their material, social, or moral condition, but we have thought it might not be inappropriate as we send out our sixth missionary, that we should give the above few particulars bearing upon the operations of our society in this vast and spiritually needy land.

Our Baptist Principles.

Selected by Rev. J. M'Lellan.

The Officers of the Church.

"THERE seem to have been at the first three classes of officers—Bishops, Elders, or Pastors; Deacons; and, connected with some communities, Evangelists. The *first* were, speaking broadly, the overseers of the flock; the *second* visited the sick, relieved the poor, and managed the secular concerns of the church; the *third*, called sometimes 'the messengers of the church,' preached or taught wherever the providence of God might call. Sometimes this last office was filled by men set apart to it; sometimes by men who filled other offices—deacons, pastors; more frequently by the members of the church generally, who, when driven by persecution, or invited by hopes of usefulness, 'went everywhere preaching the word.'

"Of these officers, pastors were invested with authority. They are, therefore called superintendents, or presidents (1 Thess. v. 12; Rom. xii. 8; 1 Tim. iii. 45; 1 Tim. v. 17), leaders (Heb. xiii. 7, 17, 24), or governors; and, indeed, the name 'pastor' is quite as descriptive of authority as of teaching. By *authority* is meant that they were empowered to see to the execution of the law. It was their business to arrange so as to have everything done for 'edifying'—'decently' (becomingly, honourably), and 'in order.' Those that walked disorderly and created divisions they were to censure, and, if need be, to have excluded. In short, the pastors of the church had all the authority of the church. They were entrusted by the body, and through them by Christ Himself, with the administration of the law.

Legislative authority they had none: *executive* authority they exercised within their proper province, and subject to the great laws which the Lord Jesus, or the apostles in His name, had prescribed."—DR. ANGUS. *Essay on The Church*, pp. 44, 45.

"The second office in the church was filled by those who are now called deacons. . . . In the *Pastoral Epistles* the deacons are represented as possessing qualities that are evidently needed for an office of wider scope than the mere serving of tables, though that is clearly part of their work (1 Tim. iii. 8-13); and, in fact, the deacons mentioned in the Acts were not only men of good repute, but 'full of faith and of the Holy Ghost' (Acts vi. 1-5), while some of them were eminently successful as preachers of the Gospel. Hence it is plain that, while in the early church deacons were first appointed to attend to the secular concerns of the Christian community, they were also helpers of the pastors, and of the church at large. They might teach as well as distribute; and they formed, with the pastor, a band of presbyters [rather, officers] * to whom the general management of the affairs of the community was committed, within what limits will be hereafter seen."—*Ibid.*, pp. 52-54.

"*Deacons* are those officers upon whom the temporal concerns of a church mainly devolve—although there is no authority for confining their work to secular functions. There are usually several deacons in a church.

Bishops, or *Pastors*, are entrusted mainly with spiritual functions, which they exercise chiefly within the church. It is usually found best in practice that each church should have but *one* bishop: but some of the churches mentioned in the New Testament had more than one. In modern times *bishops* are generally called ministers, presbyters, or pastors.

"*Evangelists* also are entrusted with spiritual functions, which, however, they usually exercise *without* the church, among the unconverted or the heathen. Upon them naturally devolves, in many cases, the formation of new churches. In our days evangelists are called missionaries."—DR. WENGER. *Doctrine of the Church*, pp. 112, 113.

"As a divine institution, the church exists for a twofold purpose—the development of its own inner life, and the propagation of itself throughout the entire earth; and these purposes can only be accomplished by a mutual subordination of its various parts, each member doing the work for which the gifts of God have qualified him, and each co-operating in his individual position for the attainment of a common end. These 'gifts of God' in the primitive church more exceedingly diversified—such as miracles, healings, helps, governments, tongues, prophecy, discernment, wisdom, knowledge, faith; and whilst all such gifts had full play for the general edification, the more important of them required the establishment of appropriate offices, some of which, like the gifts, were *extraordinary* and *temporary*, others of which were *ordinary* and *perpetual*, intended to continue in all their integrity as long as the church itself shall exist" (1 Cor. xii. 4-28).—Rev. L. B. BROWN. *The Model Church*, pp. 40-41.

Obituary Notice.

REV. DUNCAN FERGUSON, ROSS, MULL.

By Allan M'Dougall, for several years associated with him in the work of the ministry, and, like him, an agent of the Baptist Home Missionary Society.

THE subject of this sketch was born in 1800, at Tereghvile, three miles west of Bunessan. His father, Mr. Malcolm Ferguson, farmer, gave him a fair education. When about twenty years of age he was led to think

* I fail to see that Scripture calls deacons, presbyters.

seriously of his soul's salvation, through an accident to a small craft in which he and a few of his companions were in the habit of going out to fish. One morning this boat, on returning from a fishing expedition, was caught in a squall, went down and all on board perished. Duncan, on hearing of the accident, was startled with the thought of what had become of the souls of his companions, whom he knew and loved so well. And then he put the question honestly and earnestly to himself—where would he have been had he been with them at the time of the accident? He now saw clearly that he was a poor lost and helpless sinner in the sight of God, and began earnestly to seek the Lord, and pray for the pardon of his sins. It was some time before he could comprehend how a lost sinner, such as he saw himself to be, could be justified in the sight of a holy God. Struggling hard between life and death, light and darkness, at last it pleased the Lord to open his eyes to see the wonderful plan of salvation, that God was just and yet the justifier of all who believe in Jesus, "who was delivered for our offences, and was raised again for our justification." Trusting now in "the Lamb of God, who taketh away the sin of the world," he obtained peace and pardon, and joy in the Holy Ghost filled his soul.

He then commenced to tell others of the precious Saviour he had found. Some of his friends were surprised. Others thought him beside himself, but seeing the great change that had come over him, they could not but believe that he had found something new to which they were strangers. And it appears that even at this time some were brought to know the Lord through his instrumentality, which greatly strengthened and encouraged him.

In 1821 Mr. Sinclair, Lochgilphead, visited Ross. Duncan attended most of his meetings, and on Mr. Sinclair leaving for Colonsay, accompanied him as one of the crew. He was baptised in that island in the month of September, having been led to this step by the study of the New Testament. This subjected him to much obloquy on his return to Ross, there being no other Baptist in the whole island of Mull at this time. But the following year Mr. M'Intyre and five or six others were baptised in Ross by Mr. Sinclair.

In 1822 Mr. Ferguson went to Ardnamurchan to teach a Gaelic school, in connection with the Society for Propagating Christian Knowledge. He found opportunities at the same time for teaching and preaching the word of life, the people coming out to hear him in large numbers, notwithstanding of opposition on the part of pædobaptist leaders, and his labour was not in vain in the Lord. After some time he left for Arisaig, where he engaged in the same service, and received much kindness and favour from the people. He left this on account of ill health, returned home, and after recovering, commenced again preaching the glorious gospel of the grace of God in Iona, as well as in Ross and other parts of Mull.

In 1834 Mr. Ferguson and Mr. M'Intyre, after much prayer and fasting, were ordained pastors of the church of Ross, then in a flourishing condition, Mr. L. M'Intosh and Mr. A. Grant, of Tobermory, being present on the occasion. Our friend had been employed as an agent of the Baptist Home Missionary Society some time before this, and continued in the service of the same society till called from the church below to join the triumphant church above. He suffered much bodily pain in his last illness, but was never heard murmuring or complaining, and would rather speak of the mercies with which he was surrounded in his old age than of his sufferings, so that many of the Lord's people were comforted and strengthened in their faith at his bed-side.

Our brother bore the burden and heat of the day. He has been known to walk more than twenty miles and preach once or twice to large congregations before tasting any food. He preached in Lorn, Skye, Tiree, and Colonsay, and in many parts of Mull, where the Lord blessed and owned his labours in the conversion of many. He fell asleep in Jesus at 4 A.M. on the 23rd of May last, in his eighty-second year. "Blessed are the dead which die in

the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." A large number followed his remains to their last resting place. One of the brethren offered up prayer at the house. At the grave one of his sons spoke a few words as to the way his father walked through life, and the glorious hope of meeting again in the realms of bliss; one of the deacons prayed, and many tears were shed. On the following Lord's-day when mention was made of him in the church, where he used to comfort the weak, and exhort sinners to flee from the wrath to come, there was scarcely a dry eye in the house. He will long be remembered and will be much missed by the friends, but, more especially, by the dear relatives who are left to mourn his loss, but not as those who have no hope. May the Master Himself be pleased to raise up others to fill his place, and be useful in promoting the cause and kingdom of Jesus among men.

The Errand-Woman.

(From the German).

Translated by the Rev. John Urquhart, Kirkcaldy.

IV.

MRS. FEUERSTAKE now looked with eager expectation to the maid-servant who, in obedience to the command of the counsellor's lady, produced some very splendid things. She now put on her spectacles, and, with the air of a connoiseur, passed under review articles of dress of the prettiest and most varied kind.

"A black silk cravat with fringes—no! my pastor's lady is still too young for that; she might put that on if she were twenty years older. I have lately bought one for the grandmother at Schulzenhof: there it was in its place.—A real black embroidered Turkish cloth! Oh, how beautiful! But, Mrs. Counsellor, this will look like a borrowed thing; it has likely cost its forty thalers. A brown silk matilda, trimmed with gimp and somewhat faded; gimp is no longer in fashion; this suits very well, people will think it has come down from an earlier time. No! here it is at last!" cried Mrs. Feuerstake, excitedly, "a white woollen cloth with silk stripes. This has long been in fashion, and remains in fashion still. I bought lately just such another for the sheriff's lady for three thalers, twenty-five silver groschen. Ah, this suits exceedingly well!"

"I am quite pleased you should have it," said the counsellor's lady smiling. "I only wish your pastor's lady may be quite as much pleased with our contrivance."

"Eh! why should she not!" replied Mrs. Feuerstake with a simper. "Perhaps you think she is too proud for this, and will not like to wear a borrowed thing? Now I will not say that she would not rather have bought the cloak than have borrowed it. If she, however, considers the matter rightly, she will see that all have only borrowed their finery, and their wealth, and their importance from the dear God, and that we are all debtors and borrowers; and then she will not wish to have it otherwise. To-day the dear God says: 'You have need of a beautiful wedding-cloak, and I have provided one for you; you will have it, to be sure, only for the one day; you must give it back; but if you have need of one again, I shall again provide for you.'"

"No, Feuerstake, you are mistaken," said the counsellor's lady, interrupting her. "I believe the dear God has said that the pastor's lady shall keep the cloak till she needs to wear it again. He means that He will

probably give to the pastor's lady an opportunity of wearing it again sooner than to me.

The old, wise, errand-woman looked up with surprise for a moment; she did not venture to grasp her meaning. The counsellor's lady, however, took a piece of clean white paper, wrapped the cloak in it, and wrote on the outside: "An unknown friend, to whom the dear God had lent the cloak, lends it herewith to Mrs. Crone, Pastor's lady, Breitenbach, till the Lord otherwise disposes of it."

Mrs. Feuerstake's old eyes looked full of gladness as she received the parcel. "I am very glad that the affair has turned out so well, and I could wish that all Christian souls made as wise a use of their borrowed things. I wish for you, however, the reward of God and His rich blessing. I must come again to-morrow and tell you how the pastor's lady has regarded the little parcel."

She now took her leave, ran from one shop to another in the town, executed all her commissions, and began her return journey in good time. She had never felt so proud and contented in all her life. All the affairs which had so much perplexed her had been satisfactorily arranged, with the exception of the letter from America, and in regard to that she hoped to take Mrs. Schmidtmaier by surprise, and to extract the money from her for the postage; for she had two matildas in the basket, the like of which the world had never yet seen. The milliner had put on each five additional full bows, two rows of black lace were put round each mantle; there was certainly no room for anything more. She had in addition, too, a pair of beautiful tassels which Mrs. Schmidtmaier could have if she chose. She was passing out with active steps from the oak forest, which bordered on Breitenbach, when she saw the whole of the pastor's family, the father, the mother, and the seven bright-eyed children, coming towards her on the meadow. "Ah, this happens very well," she thought with pleasure, "now I shall set you a-guessing. It will be a good joke."

"Catherine, I am quite sure you have brought me the stuff for the pulpit gown," said the pastor's lady with a very determined air.

Mrs. Feuerstake only simpered and set down her basket.

"She has the pulpit gown!" cried the children.

"I should be very displeased with that," said the Herr Pastor, somewhat warmly.

"Only have patience! only have patience! Herr Pastor!" and Mrs. Feuerstake simpered again.

"She has the matilda!" cried the children once more.

"In that case I shall, indeed, be sorry for my fat sheep," said the mother, angrily.

"Only have patience! only have patience!" Mrs. Feuerstake repeated with the same good-nature. She now handed the parcel to the pastor's lady. "Here is the stuff for the pulpit gown," she said, somewhat moved, and there is twenty-five silver groschen over, I have paid for it with the rest. And here"—she handed to her at the same moment the slender little packet—"here is the wedding cloak."

All the children now wished to see the wonderful little packet at once. They pressed in between each other and about their parents who were both reading the words on the parcel.

"There Catherine has again done something very stupid," said the mother shaking her head, and the Herr Pastor put on quite a long, grave face.

Mrs. Feuerstake was somewhat upset by this reception. She had hoped she would have been loaded with thanks and praises, and now she had been called stupid, and still worse things stood on the Herr Pastor's face. This was too much to bear. She could not restrain her quick temper.

"Do gentry dislike having anything sent them?" she asked sharply. "Just so! genteel people don't like to have anything given them, for

that only suits poor folks, and is not looked upon as respectable by the world!"

"Feuerstake!" said the pastor with a voice of warning.

"Yes, Catherine," said his wife, interposing. "I know you have meant well, and I wish to thank you heartily for your kindness; but it is really not quite right if you have gone and begged from strange people on my behalf."

"Nothing of the sort!" maintained Mrs. Feuerstake, already somewhat appeased; "I have certainly begged nothing. And whom do you call strange people? Are Christian souls strange people?"

"No, certainly not," replied the pastor's lady.

"Well, the unnamed friend is a right beautiful Christian soul, and that she is so is proved by this very thing. She would not else have sent the cloak. Is it not true, children?" asked the eager speaker as she turned to the attentive crowd.

All the seven nodded.

"The children see it," said Mrs. Feuerstake, gratified. "But I can very easily take back the parcel to the town in the early morning."

"Catherine, you must at least tell us the good friend's name, so that we may be able to thank her, and come to an understanding with her," the minister's lady proposed to her in a kindly way.

"And tell her that we have had nothing to do with this benevolent enterprise," said her husband jestingly, though it was, nevertheless, bitter earnest to him.

"I must not mention the name," said Mrs. Feuerstake, curtly. What is the use of making such a stir about the matter? I shall take the thing back with me."

"You think the matter over with yourself," the minister's lady asked her, "and request permission to mention the name, and you can then bring the cloak back again."

Mrs. Feuerstake took a brief farewell. The children protested that she must first taste the birthday tart, but she thanked them politely and went her way.

She was not in a very agreeable humour as she entered the Schmidtmaier's farmyard. "The first matter has turned out badly," thought she, "and no good will come from the other. Well, then, let America be America, I shall bother myself no more about it, and if Mrs. Schmidtmaier won't pay the postage, she must just let it alone."

The daughters of the house came in from the field as the errand-woman set down her basket. Never beautiful at any time they were to-day certainly far from being so. The dust lay thick in their hair, and lay black on the bridge of their nose. The large, red, overtoiled hands were quite in keeping with the grey freckled face; and the soiled, worn-out, every-day clothes had not been able to bear the hard labour, though formerly these same garments had made a great shew. Now the kitchen-maid with her green and black striped petticoat, her tight boddice, and her white shirt sleeves, looked far more stately. But Mrs. Schmidtmaier was proud or niggardly just as there was occasion. If there was any opportunity of gratifying avarice the children were obliged to do the meanest work; if she at any time wished to gratify her pride they were dressed up. In her arrogant joy she now quite forgot that both her girls looked just like scarecrows. They seemed to her like the sun, moon, and stars. She put the splendid matildas on them, the red one on Trinchen, the blue on Minna.

"Are the tassels quite to your taste, too?" asked Mrs. Feuerstake, earnestly.

"To be sure, cousin, just give me everything that is here," replied the enraptured Mrs. Schmidtmaier. "When I once lay out anything I do not grudge it."

"Well, it is no great matter for you. The price of each is twenty-five silver groschen," said Mrs. Feuerstake. "But, to speak candidly, the things look more genteel without tassels," she continued after a short pause. "The milliner thought it was impossible to put on anything more. I said, however, 'Mrs. Schmidtmaier makes everything possible; just put up the tassels too!' But, as I said, I advise you not to have them; and how would it do, cousin—if with the money we should redeem a letter from America?"

Mrs. Schmidtmaier fell from her matilda-heaven.

"Yes, indeed," Mrs. Feuerstake continued, "one thaler, twenty silver groschen, the very sum the letter costs which I found lying at the post-office for you to-day, and it would, indeed, be a pleasure if we had news again of our good friend."

"Cousin, don't begin the old quarrel again," said Mrs. Schmidtmaier, angrily. "I don't understand why the man is so persistent. I have certainly sent nothing to him, and he should let me have rest too."

"An only sister's child, cousin!" replied Mrs. Feuerstake; "well may his heart ache among strangers, and he would be glad to hear for once from the only relatives he has in the world."

"I have nothing to say against that. I shall think of my nephew with all love and kindness, but he must not be begging for ever and ever," protested Mrs. Schmidtmaier.

"But do you not know for certain that he is begging for anything. Read his letter first," urged Mrs. Feuerstake, somewhat more warmly. "You said yourself that he was now doing well."

"Eh! I wish, too, with my whole heart that he may be doing well," protested Mrs. Schmidtmaier, still more warmly; "my heart, indeed, is as soft as wax; but I am not so curious as to wish to know anything that does not suit my own interest."

"Well, then," said Mrs. Feuerstake, curtly, "I can still spare as many groschen as will redeem the letter—with your kind permission, to be sure," she continued: for it was plain she ought not to open other people's letters.

"I give you leave with all my heart," said Mrs. Schmidtmaier, with some confusion.

"He will probably leave you something in his will," Cathrinchen, the eldest daughter, who was not very clever, but was kind hearted, said consolingly. "People often become awfully rich in America, and send bags of gold to their relations."

"Yes, Trinchen," Mrs. Feuerstake replied, "I shall write to our friend that if he has bags of gold to spare, he should send them to you, seeing that otherwise you can't take in his letters."

"Ah! I shall eat every farthing I shall get from our friend," said Mrs. Schmidtmaier, mockingly.

For the Children.

WHAT CAME OF MINDING.

TWO little boys with very scowling faces stood before their mamma. She told them that she did not think it best for them to visit Neddie Tucker that day, so they began to pout and behave in a very naughty manner.

"Now," said Mrs. Gray, "I am going out for a ride. Be good boys and amuse yourselves until I come back."

"What shall we do?" whined Harry.

"Play with your soldiers," answered mamma.

"They are nearly all broken," cried both the boys together.

"Then put your cut-up pictures together."

"Three of the pieces are lost."

"Play with your building blocks, or your tops, or swing in the hammock, or roll your hoops in the garden," said his mother.

"We are tired of those."

"Then," said mamma, "I don't see anything for you to do but be my good boys."

The clouds vanished from Charlie's face, and, throwing his arms around his mother's neck, he exclaimed, "Yes, mamma, I will be your good boy."

Not so with Harry. As soon as the carriage drove away he began to fret, and at last said to his brother, "Let's go over to Neddie's."

Charlie opened his blue eyes very wide as he replied, "Why! Harry! Mamma said we couldn't."

"Never mind she will never know if we go. Come on, Charlie; I am going."

Charlie looked very sober. "No," he said firmly, "whatever you may do I shall mind mamma."

Harry's hand was on the gate. At that moment he paused to draw his handkerchief from his pocket, and with it came a small Sunday School card on which was printed in pretty letters, "Children, obey your parents in the Lord, for it is right." Harry put the card back and drew a long breath. "I came pretty near being naughty," he said.

Half an hour later Grandpa Gray drove up in his great farm waggon and called to the boys, "I am glad you are here for I can't stay three minutes. I have come to take you up to the farm to stay two weeks. I met your mother on the way and she says you may go. Now fly around for I am in a hurry."

"Aren't you glad you didn't disobey mamma?" whispered Charlie to his brother, after Grandpa Gray had tucked them up in bed that night.

"I guess I am," replied Harry earnestly. "And I am going to always remember that verse whenever I am tempted to do what papa or mamma would not be pleased with."

The Poverty of Christ.

"*That ye, through His poverty, might be rich.*"

O'er the dark wave of Galilee
The gloom of twilight gathers fast,
And on the waters drearily
Descends the fitful evening blast.

The weary bird hath left the air,
And sunk into his sheltered nest;
The wandering beast has sought his lair,
And laid him down to welcome rest.

Still, near the lake, with weary tread,
Lingers a form of human kind;
And on His lone, unsheltered head
Flows the chill night-damp of the wind.

Why seeks He not a home of rest?
Why seeks He not a pillowed bed?
Beasts have their dens, the bird its nest;
He hath not where to lay His head.

Such was the lot He freely chose,
To bless, to save the human race;
And through His poverty there flows
A rich, full stream of heavenly grace.

WILLIAM RUSSELL, 1826.

Intelligence.

BAPTIST HOME MISSIONARY SOCIETY.—As Dr. Macnair is to be away from home for about two months, it is requested that all letters, &c., for the secretary be sent to Ed. Cruickshank, Esq., 7 Mollendo Terrace, Edinburgh.

BAPTIST UNION OF SCOTLAND — THEOLOGICAL SESSION.—On Tuesday, 27th June, meetings in connection with the examination of the students at the close of the theological session, was held in the Hall of Adelaide Place Church, Glasgow. At 11 A.M. the oral examination on the Greek Testament was conducted by Rev. A. Wylie, M.A. After this an essay was read by one of the senior students, Mr. Muir, and a discourse was read by another of the seniors, Mr. M'Lean. The report of the written examinations, previously conducted, was then given in by the examiners, which showed that some very excellent work had been done in the course of the session. At 5 P.M. there was a social meeting of the committee and friends along with the students, the President of the Union presiding. After a service of tea the chairman congratulated the students and the friends of the Union on the way in which the students had acquitted themselves, and gave some appropriate words of counsel. He then called on Dr. Flett, who said he wished simply to testify to the thorough way in which the students had worked during the session. In all the classes very effective work had been done. A very heavy task had been laid on the students — to accomplish the amount of work planned out for them in the course of the session, but they had risen to the occasion and had fulfilled it all. Rev. J. Urquhart, who had examined the work done in the class of apologetics, spoke in high terms of the ability displayed in the papers submitted to him, and expressed his special pleasure at the truly evangelical tone which was manifest in them. Rev. J. M'Lellan, as the examiner of the work done in the class of Biblical criticism, also bore testimony to the efficiency of the work that had been done, as did also Rev. G. Yuille in regard to the papers he had examined of the class of general pastoral work. Rev. P. J. Rollo and Mr. Dovey added the expression of their appreciation of the proceedings: and the meeting which had been a very enjoyable one was brought to a close with prayer. It may be mentioned that at a Committee meeting held in the course of the day, the application of several students was considered, which shews that promising young men are continuing to move forward towards the classes. Four of the students are engaged for the whole period of the vacation in preaching. Other two are engaged in occasional preaching, and it is expected that all will be enabled to come up at the beginning of the winter session refreshed and strengthened for another year's good work.

BRANDERBURGH.—To the great sorrow of his friends Mr. Macdonald has resigned the pastorate of the church and is, we believe, contemplating emigrating to America.

COATBRIDGE. — Mr. William Millar has received and accepted a cordial invitation to the pastorate of the church here.

FORFAR.—The annual picnic of the Sabbath School in connection with Manor Street Church took place on Saturday, July 8, when nearly 300 scholars and friends spent a very pleasant afternoon at Newmill, near Auldbar Station. The party returned about eight o'clock and marched to the church, where prizes were distributed to the successful competitors in the various games. The teachers were cheered by the presence of many of the parents of the scholars and other friends.

IRVINE. — Rev. Robert Harrison, Glasgow, formerly of the Anglican Church, and who was lately baptised by Dr. Flett, of Paisley, has been inducted as pastor of the Irvine church.

PITLOCHRY.—Much to the regret of the members, and of the people generally, Mr. Yeats has resigned the pastorate of the church here. The pulpit is being supplied during the months of August, September, and October by ministerial friends.

SCOTTISH BAPTIST TOTAL ABSTINENCE SOCIETY.—MEETING WITH THE STUDENTS.—On the 12th of June the office-bearers of the society held a meeting in Adelaide Place Chapel, Glasgow, with the students preparing for the ministry of our denomination. There were present Rev. W. Grant, president, Rev. Dr. Culross, Rev. A. Grant, Rev. W. Fulton, of Airdrie, Mr. D. Lockhart, Mr. A. B. Thomson, M.A., the treasurer, Mr. J. W. Johnston, and Rev. A. Wylie, M.A.,

the secretary. Mr. Grant presided. After tea the Chairman stated the pleasure it gave him to meet with the men who were to fill the pulpits of the denomination at no very distant date. If the students were right in the matter we need not fear for the pastors, and as regards the people they were always so ready to follow a good example, specially when it was set them by their ministers. Mr. Wylie, the secretary of the Society, said the Christian church required to be aroused to their duty in reference to the temperance movement, for he believed that until Christ's followers took up this work and did it for Him, the great evil of intemperance would not and could not be grappled with as it ought to be. The responsibility of the Christian minister was very great in connection with the temperance cause, and of course students preceded ministers—so this might be said to be one of the reasons why the office-bearers of the Total Abstinence Society wished to know if the hearts of their young brethren were right in the matter. He quoted from a letter from Mr. R. Lockhart, of Edinburgh, who was unable from indisposition to be present at the meeting—and read statistics shewing that the great majority of Baptist students in England were known to be total abstainers. In concluding, Mr. Wylie expressed the hope that one of the results of this meeting would be that they would find out not only that the majority of our students but that all the young men students of the denomination in Scotland were total abstainers. Dr. Culross in an interesting address gave several reasons for teetotalism. He cited high medical authority that on physiological grounds alone he was a wise man who did not even moderately indulge in alcoholic drinks. He shewed that all the laws of righteousness pointed in one direction—whether we wanted comfort of body or peace of mind, or in other words, if we desired really to live in the full enjoyment of all our faculties we must leave alcohol entirely alone, as it is past all question now that it is in the least degree necessary for health. Rev. Alexander Grant said he was very glad the society had thought of meeting our students in this way, and he would at once satisfy Mr. Wylie by stating that all the students present were total abstainers, and that he hoped they would be able at the first annual meeting of the society to report that all the students had joined their ranks. Rev. Mr. Fulton and Mr. D. Lockhart also addressed the meeting, stating how many years they could number in the ranks of total abstinence, and it was calculated that the time came to about a century when their ages were added together. The senior student replied on behalf of the students, thanking the deputation from the society for their presence, and assured them that all that had been brought before the students at the meeting would be carefully considered by them, and that the office-bearers of the Scottish Baptist Total Abstinence Society need have no fear of leaving the interests of the cause in their hands. The meeting was brought to a close by the benediction. All the students present, fifteen in number, gave in their names to the secretary at the close.

WALKERSTON, ONTARIO, CANADA.—We, the members of the Regular Baptist Church in Walkerston, Ontario, Canada, desire to acknowledge the receipt of $306 given to our building fund through Deacon M'Lellan during his late visit in Scotland, by the churches at the following places—Grantown, on the Spey; Branderburgh, Morayshire; John Street, Glasgow; Bristo Place, Edinburgh; Stirling and Aberdeen; and also by several members of other churches. For this gift we express our devout thankfulness and fervently pray that the Lord may richly bless the donors.

Signed in behalf of the church—

Rev. A C. BAKER.
THOMAS LAW.
Dea. CRAWFORD.
Dea. M'LELLAN.
F. MORGAN, M.A.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not after than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 46 Gilmore Place, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

Visions and Voices of God.

By the Rev. J. Culross, D.D.

V.—MOSES AND THE BURNING BUSH.

OF all the blessings that Moses pronounced on the tribes of Israel before his death, that of Joseph is the fullest, and its language the most glowing and richly coloured. It begins, and indeed is mainly occupied, with what may be called nature-boons. God gives to Joseph a benignant sky, dew and rain-cloud, sunshine that ripens precious fruits, moons that witness each a new crop coming to maturity, a land of mountains and valleys, with springs that send forth musical and bright streamlets filling the glens through which they go with verdure and coolness, a fertile soil, waving fields of wheat and barley, bright orchards, balsam trees, vineyards and olive-yards, noble forests climbing "ancient mountains," together with all "the precious things of the earth and the fulness thereof." The picture is exquisitely charming. Yet we feel that something is awanting till we come to the line that speaks of covenant grace—"*the goodwill of Him that dwelt in the bush*"—invoked upon the head of Joseph and upon the crown of the head of him that was separated from his brethren.

This "goodwill" is not a kind of vague and featureless benevolence, but has a very specific character, set forth in a peculiar and significant revelation. The revelation was given to Moses while he kept the flock of Jethro, his father-in-law, on the slopes of Horeb the mount of God. The weird and terrible grandeur of the region had already (according to Josephus) made men think of it as "God-haunted." * It is a region of awful silence,—unbroken by sound of life, by murmuring brook, by music or wailing of the wind among forest trees, or indeed by any sound save the thunder or the roar of winter-storm. The higher ranges tower far aloft, wild, red, cleft by deep seams, beetling into fantastic crags and splintered peaks; but the lower ledges, covered with a thin Alpine turf, are green in the early summer time with pasturage for great flocks of sheep.

One day, while tending his flock on such a slope, Moses observed a bush—a desert-thorn †—wrapt in flame. There was nothing remarkable

* If the Horeb of Moses has been correctly identified, we have no means of explaining how the flocks of Jethro, the Midianite, came to be feeding there. The land of Midian, which was a kind of California to the ancient Egyptians lay to the east of the Elanitic Gulf. Josephus informs us that no shepherds fed their flocks on Horeb, nor dared to climb the mountain, because they believed that God dwelt there.

† The wild or thorny acacia, a kind of dwarf tree, with numerous tangled branches, bright green leaves, and yellow blossoms that hang like silken tassels. The convent of St. Catherine occupies the traditional site of the bush. Of course the tradition is worthless.

in that; some shepherd might have set the bush afire by accident or of purpose. But as he continued to look, the flame continued to blaze and gave no sign of dying out: the bush was not consumed—was not even harmed—any more than when morning glorifies "the proud tops of the eastern pines," or the bright sunset glow burns in copse or grove.

Wondering within himself, Moses said, "I will turn aside and see this great sight." He did so; and, as he approached, the fire gave forth a Voice which bade him put off his shoes from off his feet because the ground was holy—holy as temple floor. "I am the God of thy father," the Voice said, "the God of Abraham, the God of Isaac, and the God of Jacob;" and while Moses hid his face in fear, the Voice added, "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows, and I am come down to deliver them;" and then, by-and-bye, the awful Name was spoken, I AM THAT I AM, and Moses was appointed to be the instrument whereby Israel's deliverance should be wrought.

The "great sight" was thus not a mere wonder but a symbol.* In the first instance, as the quick sympathy of Moses would perceive, the burning bush in the desert symbolised Israel in Egypt, penetrated with the fire that purifies but does not destroy. They are represented not by stately palm or vast bolled-terebinth, but by a poor, lowly, desert-thorn in flame. They were subjected to the severest suffering in Egypt, so that it was a wonder to all men why they were not exterminated. The true reason of their survival was in JEHOVAH, because HE was with them. As we look into the symbol, we begin to perceive that the flame—which at first we take to represent mere suffering—represents something more, and is really the Shechinah, the bright token of God's presence among His people. God was there, purifying and preparing Israel for their high world-calling. And gradually we begin to perceive, still farther, that here is no singular and exceptional thing, but a revelation of the Divine goodwill in its truest character. The goodwill of a father or mother, in a kind of indulgent unwisdom, will save a child from suffering—will smooth away all roughness from life and make the path easy to the flesh—though thereby exposing to all the peril of pride, and fulness of bread, and abundance of idleness: the goodwill of God—making our holiness the supreme thing—does not shrink from putting us to sorest pain. Not that there is any virtue in the pain itself, nor that God has pleasure in sending it; only it is the instrument of His holy love. Never do we enter into joy so strangely deep and pure, never do we feel God so near, never do we realise His fatherliness with such assurance, never do we say with a purpose so earnest *Thy will be done*, as when we are with Him in the fire.

The good-will symbolised in the burning bush has a special character, three aspects of which deserve to be noted.

For one thing it is *Covenant Good-will.* This is made obvious by the history. The Dweller in the bush announces Himself to be "the God of thy father, the God of Abraham, and of Isaac, and of Jacob." Just

* Some have seen in it a type of the humiliation and sufferings of the church's Head; others, of the church and not the Head. Thus, the Scottish Church, remembering her days of persecution, has adopted as heraldic symbol a burning bush with the motto, "*Nec tamen consumebatur.*"

as in that description, "*the holy and beautiful house where our fathers worshipped*," there is something to touch one's heart in the name, "our fathers' God"—the God in whom they trusted, before whom they walked, with whom they now are. Regarding Him thus, we feel bound to Him as by the holiest and most sacred ties. But when God announced Himself from the bush to be the God of Abraham, of Isaac, and of Jacob, Moses would not think of the bare fact that these individual men had trusted in Him, but of the deeper and more wondrous fact that He had entered into covenant-relations with them. It was not merely that in them He "purposed in Himself" to bless all the families of the earth: His purpose was disclosed and set before them as a Promise; He chose them and entered into a Covenant with them which His faithfulness would not revoke. Moses knew of this covenant. It was his heritage as a descendant of Abraham. But dark and sorrowful centuries had passed and there was no fulfilment. Israel seemed to be forgotten or cast off. Since the death-bed of Jacob, Voice and Vision had ceased. Was it indeed the case that the Invisible One had engaged to be their God? Or was it all a dream, or a fable? The answer is given from the midst of the burning bush, "I am the God of Abraham, and the God of Isaac, and the God of Jacob;" the goodwill is the ancient goodwill, disclosed in the covenant.

Coming to our own case, this is one special aspect of the goodwill in which the gospel bids us trust. It is not merely that God *is* good and *doeth* good. It is not merely that He is working out a purpose of grace which He purposed in Himself before the world began. More than this, He is *fulfilling a covenant.* He gives "eternal salvation" through the faith of His Son—salvation comprehending all the good that He can give and we receive: this is the counsel of His will in Christ Jesus; and He has confirmed it by an oath; so that His goodwill stands on a covenant footing. We are not merely, then, to rest in Him because He is good and merciful; we are not merely to say, *Our fathers trusted in Him and were not put to shame;* we are to lay hold on His covenant promise in Christ Jesus, in whose blood the "everlasting covenant" was sealed, and to realize that the goodwill which saves is covenanted goodwill, to which eternal and omnipotent faithfulness is pledged to stand.

Another characteristic of it is its *Sympathy.* "I have seen—I have heard—I know their sorrows." Yes, you say, but that is knowledge; He is merely telling Moses, who had been forty years in exile, that He was acquainted with the sufferings of His people in Egypt. True, it *is* knowledge: His eye has observed, His ear has listened, and He is fully aware of all that His people are enduring. But do you not see that His observing and listening imply sympathy—just as the watch that a mother keeps with eye and ear over a sick child tells of her unweary love? There is really profoundest pathos in the words, "I have seen—I have heard—I know their sorrow," as in those other words, "In all their affliction *He* was afflicted." Here is not mere omniscience, before which all things are naked and opened: here is the knowing of One who has been thinking upon them, who has (so to speak) been paying attention to them and has not for an instant withdrawn His compassionate and loving eye.

Take only one other feature of this goodwill: it is the goodwill *of a*

Redeemer. "I am come down," says the mysterious Voice from the midst of the bush, "I am come down to deliver them." I, JEHOVAH, the self-existent and eternal One—I am come down, and come down as Redeemer. When afterwards He gave His law at Sinai, He claimed obedience from them on this very ground, "I am the Lord thy God, that brought thee out of the land of Egypt, out of the house of bondage." In the Bethel-vision Jacob lay on his stony couch; a ladder appeared to him with its foot on earth and its top reaching the skies; and behold the Lord stood above it and spake down from the opened heaven: in the great sight that Moses saw, *God was on earth.* It was not merely that He "heard from His holy heaven," and "sent help from His sanctuary;" but He *came* down, to deliver and redeem.

This is what our God has done. The redeeming goodwill toward Israel is prelude to the redeeming goodwill manifested in Jesus Christ. He did not send down, or lean down from His loftiness, but *came* down to save us. "Goodwill to men" rang forth in the earliest gospel tidings, and is in the very heart of the gospel-message to-day. O let men know that the message from heaven is no mere denouncement of human guilt—is no mere summons to duty; but is a declaration of holy and righteous love through a suffering Saviour, and an earnest and gracious appeal to the sinner, *Come straight back to God and let Him save you.*

Some Christian Singers.

By Rev. P. F. Rollo.

VII.—GERHARDT.

THE most fruitful period in German hymnody was that of the thirty years' war. The history of this terrible time may be divided into three epochs. During the first, which lasted from the year 1618 to 1630, the Catholic league succeeded in beating down the Protestant princes; then Gustavus Adolphus came to the rescue, and in two years so completely turned the tide of affairs that when mortally wounded at the battle of Lutzen he was able to gasp out, almost with his last breath, "I seal with my blood the liberty and religion of the whole German people." For sixteen years after the death of their Gideon the Protestants continued to struggle on till at length their confession of faith was acknowledged by public law. So fearful were the devastations caused by the ever recurring blasts of this protracted storm of war that it has been calculated, from careful examination of the official records, four-fifths of the population, and more than four-fifths of the property of the land were destroyed; a loss which it took the country fully two hundred years to recover. Such was the price paid by Germany for her deliverance from despotism and Jesuitism. And when we read of large towns reduced to thirty or forty inhabitants, who unroofed their dwellings and lived in thatched hovels to avoid the house tax, and of villages either utterly desolated, or inhabited by a miserable remnant of their population, who huddled together in clay huts without windows lest the firelight should attract the watchful foe; when on every hand we read of utter devastation, again and again renewed, it seems little short of a miracle that the country should have recovered itself at all. But the tortured people were inspired with such high thoughts and noble leaders, and sustained by such strong convictions that their unprecedented sufferings served to develope all that

was best in them. Amidst the riches which were thus called forth none were more precious than the Christian songs learned in suffering. "The dear Cross," said one of the leading singers of the time, "hath pressed many songs out of me," and it would seem that the heavier the cross the more numerous and sweet were the songs it pressed out of these afflicted ones. "Amidst wasted fields and bloody battle-fields, and from homes smitten by worse desolations, the song of faith and hope rose steadily up to God, in tones which only grew deeper as everything else grew darker."

But great as was the company of the singers, and numerous their songs of the Cross, there is one who is by common consent acknowledged to be the greatest of them all, viz., Paul Gerhardt, the subject of this paper. This pure minded, loving-hearted man spent the whole of his consecrated youth and early manhood amidst the horrors of the war. With what disappointments and troubles he had to wrestle during those long years of trouble and anxiety we may imagine from the fact that a man of his powers was at the age of forty-five only a private tutor, and a candidate for the ministry. At length he obtained a small country living, where he laboured assiduously for six years, during which he attracted great attention by the publication of his hymns, many of which were written long before. From thence he was invited to a great church in Berlin, where he became the popular preacher of the city—a pastor whose assiduous labours of love and noble Christian spirit endeared him to all, and the most popular and beloved sacred singer since Luther. Quiet and gentle, pure and upright, firm, brave, and ever cheerful—unembittered by all the crosses of his life, undismayed by all its dangers—never turning a beggar from his doors, welcoming the widow and the orphan into his home—his Christian life proved a noble accompaniment to his Christian songs. In his home life he suffered terribly. Three of his five children died in infancy, to be followed after a number of years by one of his two remaining sons, upon whose death he wrote the following touching hymn :—

"Thou'rt mine, yes, still thou art mine own,
Who tells me thou art lost?
But yet thou art not mine alone,
I own that He who crossed
My hopes had greater right in thee ;
Yea, though He ask and take from me
Thee, oh! my son, my heart's delight,
My wish, my thought, by day and night.

"Ah, might I wish, ah, might I choose,
That thou my star should'st live,
And gladly for thy sake I'd lose
All else that life can give.
Oh, fain I'd say, Abide with me,
The sunshine of my house to be,
No other joy but this I have
To love thee, darling, to thy grave.

"Thus saith my heart and means it well,
God meaneth better still ;
My love is more than words can tell,
His love is greater still ;
I am a father, He the head
And crown of fathers, whence is shed
The life and love from which have sprung
All blessed ties in old and young.

"I long for thee, my son, my own,
And He who once hath given,
Will have thee now beside His throne,
To live with Him in heaven.
* * *
"Oh that I could but watch afar,
And hearken but awhile
To that sweet song that hath no jar,
And see his heavenly smile
As he doth praise the holy God
Who made him pure for that abode,
In tears of joy full well I know
This burdened heart would overflow.

"And I should say, Stay there my son,
My wild laments are o'er,
Oh, well for thee that thou hast won,
I call thee back no more.
But come thou fiery chariot, come,
And bear me swiftly to that home
Where he with many a loved one dwells
And evermore of gladness tells."

Gerhardt was at length deprived of his charge by the elector acting as the instrument of the Calvinists, because he refused to sign a new "formula concordiæ" in which the doctrines of the Reformed Church were strongly condemned—a formula to which he felt such an aversion that, although he was ill at the time, he assembled the Berlin clergy round his sick bed, and

entreated them to stand up for their right to freedom of speech. He made light of this deprivation, saying to his friends who sought to console him, "that it was but a small Berlin sort of martyrdom;" but when he was prevented from even receiving the members of his congregation, who resorted to his house for religious counsel and worship, he was deeply wounded. But "no affliction, however terrible," he writes, could "shake his confidence in the divine mercy," and with a brave heart he set out on foot, accompanied by his family, for his native Saxony. In the roadside inn, in which at night-fall they sought refuge, Madame Gerhardt completely broke down. "Trust in the Lord," said her husband, "in all thy ways acknowledge Him, and He will direct thy paths." Thereupon he retired to a little arbour in the garden, and wrote the hymn which, in Wesley's fine translation, is sung so often in our churches—

"Commit thou alls thy ways
And griefs into His hands,
To His sure truth and tender care
Who earth and heaven commands,
Who points the clouds their course,
Whom winds and seas obey,
He shall direct thy wandering feet,
He shall prepare thy way."

Evening had now deepened into night, and they were about to retire to rest when two gentlemen entered the little parlour inquiring for the deposed clergyman, Paul Gerhardt, by orders of the Duke of Meresberg, who desired to settle a pension upon him to atone for the injustice of which he had been the victim. "See how God provides," said the preacher to his wife, "did not I bid you confide in Him and all would be well?" Gerhardt was subsequently invited to return to Berlin without signing the Calvinist formula, on the understanding that he would not give too great prominence to the Lutheran doctrine on the Fatherhood of God; but he refused to be muzzled even by an unwritten agreement, and so spent the rest of his life as pastor in an obscure village in Saxony, where his portrait in the church bears the inscription, "a divine sifted in Satan's sieve." Having charged his only remaining son to abide steadfast in the faith, he died in 1676 in the act of repeating the lines from one of his own hymns—

"Him no death has power to kill,
But from many a dreaded ill
Bears his spirit safe away."

Gerhardt is by far the greatest of the German hymn writers. He has much of the fire of Luther united to a tenderness and refinement that are all his own. Though he lived a life of such sufferings, conflicts, and trials, that a contemporary might well say, "they would naturally have caused him rather to cry with pain that to sing;" he is one of the children of God who—

"Are cradled into poetry by wrong,
And learn in suffering what they teach in song."

Like St. Paul he comforted other sorrowing ones with the comfort wherewith he had himself been comforted by God. He has been a great consoler because a great sufferer, and has strengthened many to overcome the thousand ills of life which he had himself so completely conquered. There is no hymn more full of joy and peace than his Christmas song, "Wake up, my heart, and sing;" and yet it was composed in the morning on the steps of the altar at Lubben after a night of intense anguish. How many of his songs, like those of David, are monuments of the victory of faith over trouble—songs of the night which yet, ere they close, hail the dawn that has driven the night away. He writes, describing this experience—

"Cometh sunshine after rain,
After mourning joy again,
After heavy bitter grief
Dawneth surely sweet relief;
And my soul, who, from her height,
Sank to realms of woe and night,
Wingeth now to heaven her flight.

"He, whom this world dares not face,
Hath refreshed me with His grace,
And His mighty hand unbound
Chains of hell about me wound;
Quicker, stronger, leaps my blood
Since His mercy, like a flood,
Pour'd o'er all my heart for good."

Gerhardt is never weak or affected, sentimental or fanciful, laboured or mystical. He is always fresh, natural, living, and very considerable is his range of power. He can be strong and brave as Luther as when he writes—

"Help us to fight as warrior's brave,
That we may conquer in the field,
And not one Christian man may yield
His soul to sin a slave.
* * *
"The world may fail and flee,
Thou standest fast for ever,
Not fire, or sword, or plague from Thee
The trusting soul shall sever.

"No hunger and no thirst,
No poverty or pain,
Let mighty princes do their worst,
Shall fright me back again."

He is pathetic as Bernard in his beautiful hymn, so familiar to us, "Oh sacred head, once wounded." And what deep and heavenly calm does he shed forth as from a centre of sacred peace in such lines as these—

"Now all the woods are sleeping,
And night and stillness creeping
O'er field and city, man and beast;
But thou, my heart, awake thee,
To prayer awhile betake thee
And praise thy Maker ere thou rest.

"The last faint beam is going,
The golden stars are glowing
In yonder dark blue deep,
And such the glory given
When called of God to heaven,
On earth no more we pine and weep.

"Oh sun when art thou vanished?
The night thy reign hath banished
Thy ancient foe the night;
Farewell, a brighter glory
My Jesus sheddeth o'er me,
All clear within me shines His light.

"Now thought and labour ceases,
For night the tired releases
And bids sweet rest begin;
My heart then comes a morrow,
Shall set thee free from sorrow,
And all the dreary toil of sin."

Contrast with this the life and joy, so fresh and vigorous, yet so sweet and childlike of his famous Christmas hymn:—

"All my heart this night rejoices,
As I hear,
Far and near,
Sweetest angel voices;
'Christ is born,' their choirs are singing,
Till the air
Ev'rywhere
Now with joy is ringing.

"For it dawns—the promised morrow
Of His birth,
Who the earth
Rescues from her sorrow.
God to wear our form desendeth,
Of His grace,
To our race,
Here His Son He lendeth:

"Yea, so truly for us careth,
That His Son,
All we've done,
As our offering beareth;
As our Lamb, who dying for us,
Bears our load,
And to God
Doth in peace restore us.

"Hark! a voice from yonder manger,
Soft and sweet,
Doth entreat,
'Flee from woe and danger;
Brethren, come, from all doth grieve you
You are freed,
All you heed,
I will surely give you.'

"Come, then, let us hasten yonder;
Here let all,
Great and small,
Kneel in awe and wonder.
Love Him who with love is yearning;
Hail the star
That from far
Bright with hope is burning.

"Ye who pine in weary sadness,
Weep no more,
For the door
Now is found of gladness.
Cling to Him, for he will guide you
Where no cross,
Pain or loss,
Can again betide you.

"Hither come, ye heavy-hearted,
Who for sin
Deep within,
Long and sore have smarted;
For the poison'd wounds you're feeling
Help is near,
One is here
Mighty for their healing!

"Hither come, ye poor and wretched,
Know His will
Is to fill
Every hand outstretched;
Here are riches without measure,
Here forget
All regret,
Fill your hearts with treasure.

"Blessed Saviour, let me find Thee!
Keep Thou me
Close to Thee,
Cast me not behind Thee!
Life of life my heart Thou stillest,
Calm I rest
On Thy breast,
All this void Thou fillest.

"Thee, dear Lord, with heed I'll cherish,
Live to Thee,
And with Thee
Dying, shall not perish;
But shall dwell with Thee for ever,
Far on high,
In the joy
That can alter never."

The central article in Gerhardt's creed was the love of God. This was the grand motive power of his life and the supreme inspirer of his songs. "One there is above all others," of whom he delights to sing. It is the loving heavenly Father who was his nearest and dearest friend. Few have suffered a keener martyrdom than did Gerhardt for his belief in the Fatherhood of God, and by no martyr was the article for which he was condemned loved more intensely, or held more tenaciously. We shall conclude this paper by extracting a few verses from one of his numerous hymns on this subject:—

"Hence away with such a thought
As that thou art cast away!
Is not God's word promise fraught?
Heed not then what others say.
Art thou evil and unjust?
God is good, be He thy trust;
Art thou death-struck, sin-defiled?
Faint not, God is reconciled.
* * *

"His no bear's or lion's heart,
Only thirsting after blood;
His compassions swiftly start,
He but seeks thy highest good.
In thy Father's heart believe,
O'er our griefs He too doth grieve;
Is afflicted in our woe,
Sorrow for our death doth know.

"'As I live,' he surely saith,
'I would have the sinner turn,
Never do I will his death,
But that he should yield, and learn
'Tis My joy whene'er a child
Back is won from wanderings wild,
Of My flock I would not spare
E'en the least and lowest there.'

"Ah! no Shepherd e'er as He
Watched for every sheep that errs!
If His heart thou could'st but see,
How with sorrowing love it stirs,
How it thirsts, and aches, and yearns,
Over one who heedless turns,
And from God and good doth rove,
Thou must weep for very love.
* * *

"For no ocean's mighty force,
And no fathomless abyss,
And no streams resistless course,
Match a love so vast as His;
Naught are they to what He pours
Daily through this life of ours,
That with sin we daily fill
Striving with His perfect will.

"Rest, oh heart, then be content!
Why should'st thou go mourning on?
Why thy strength in toil be spent?
More than thou canst need is won.
Though thy guilt may seem to thee
Deep and mighty as the sea,
'Tis to God and to His love
What a finger's strength might prove.

"Open, O my God, the gates
Whence such tender mercies flow;
Here my heart with longing waits,
Let me all Thy sweetness know.
Every where and every hour
Own Thy love's constraining power;
And this one thing I implore,
Never let me grieve Thee more."

"THERE is small chance of truth at the goal where there is not childlike humility at the starting post."

I PREFER an erroneous honest man to the most orthodox knave in the world; and I would rather convince a man that he has a soul to save, and induce him to live up to that belief, than bring him over to any opinions in whatever else beside.—*Abp. Leighton.*

Our Baptist Principles.

Selected by Rev. J. M'Lellan.

THE OFFICERS OF THE CHURCH (CONTINUED).

"THE apostle Paul, after Christian churches were established, and pastors were to be ordained, has, on two occasions, specified at considerable length, the qualifications of a minister of Jesus Christ (1 Tim. iii. 2–7; Titus i. 6–9) . . . Such then is our constitution. Our laws must conform to it. It would seem from these passages that any disciple of Christ, of blameless manners, and pure character, meek, forbearing, temperate, sober, just, holy, thoroughly attached to the doctrines of the gospel, having a natural gift for teaching, and having had some experience in the Christian life—not a novice—has the qualifications for the ministry which the New Testament requires. . . . But it will be said, If we act upon this rule we shall drive off the learned, and intelligent, and wealthy, and render ourselves a by-word to the whole community. We shall have none but ignorant and illiterate men to preach the gospel. Well, if this is the rule of the Master, we cannot help it. . . . But, I would ask, how does this conclusion follow? Is every discreet, sober, temperate, holy, just man, gifted with power to instruct others, and fervently attached to the doctrines of the gospel, of necessity mean, illiterate, weak, and intellectually contemptible? Are high attainments in piety confined to imbecile intellects? Is there not as fair an average of piety among the more, as among the less cultivated? . . . Our rule would then seem to be, to require, in all cases, the apostolic qualifications, and consider every man a suitable candidate for the ministry who possesses them, whatever may be his attainments or position in society. If he be *apt to teach*, he will be neither an *imbecile* nor a *pedant*."—DR. WAYLAND. *The Principles of the Baptists*, pp. 31–34.

"In the course of things, the apostles, who had supplied the place of bishops, or pastors, would be called to travel into other parts of the world, and then it is likely the church at Jerusalem would have a bishop, or bishops, of their own. As the number of deacons was regulated by the work to be done, so would it be with bishops, both in this and in other churches. A large church, where much service was to be done, required seven deacons; and where they abounded in numbers and spiritual gifts there might be a plurality of pastors. With respect to us, where the *reason* of the thing exists, that is, where there are churches whose numbers require it, and whose ability admits of it, it is still proper;* but for a small church to have more pastors than one is as unnecessary as to have seven deacons. Such a rule must favour idleness, and confine useful ministers from extending their labours. To place two or three in a post which might be filled by one must leave many other places unoccupied. Such a system is more adapted for show than for promoting the kingdom of Christ.

"* *Footnote.* I say *whose ability admits of it;* for there is equal proof from the New Testament that they who preach the gospel should live of the gospel, as there is of a plurality of elders. But the zeal for the latter has not always been accompanied by a zeal for the former. If the term elder must be understood to be not only a term of office, but of the pastoral office exclusively, and a plurality of them be required, why is not a plurality of them supported? The office of elder in those churches which are partial to this system is little more than nominal; for while an elder is employed like other men in the necessary cares of life, he cannot ordinarily fulfil the duties of his office. *No man that warreth in this warfare* (unless it be in aid of a poor church) *ought to entangle himself with the affairs of this life, that he*

may please him who hath chosen him to be a soldier."—ANDREW FULLER. *Strictures on Sandemanianism, Letter X.*

"In imitating the first churches, some allowance may be found necessary for difference of circumstances, without justifying culpable deviation from apostolic practice. To say nothing of the great number of believers in the first age, and the extraordinary manner in which God enriched them with all needful gifts (and these are not trival circumstances), we beg it to be remarked, that the church of God was then visibly united, but now exceedingly divided. Although in that age a believing multitude, when acting in concert, should be well furnished with the means of instruction, would it therefore follow, that, divided into parties, each separate band should retain a plurality of teachers? Were it not sufficient to justify the faithfulness of God, if their wants were supplied, while, according to his word, they should remain united. The promise of God respecting pastors and teachers are not now given to every separate party, but to the whole church in a state of unity. No party, therefore, should presume too much on possessing within itself all the means of edification which a *believing multitude* might reasonably expect to enjoy. It behoves us, therefore, to consider our resources, and not to go beyond the rule of Scripture for the sake of having many teachers. Yet a great number is surely most desirable."—ALEX. M'LEOD. *A view of Inspiration* (*Glasgow*, 1827), pp. 431–2.

The Errand-Woman.

(FROM THE GERMAN).

Translated by the Rev. John Urquhart, Kirkcaldy.

V.

THE errand-woman left the farmyard, still more annoyed than when she had left the parsonage at Breitenbach, and entered the justice's court-yard.

"I have bought the dress for little Mary according to my own judgment," she said, somewhat curtly, to the justice's lady whom she found standing at the house door.

"Really, bought it?" asked the lady, who was still undecided as to red or blue.

"I have taken a blue, which suits the girl better than a red."

When the justice's lady saw the blue dress she at once decided for a red one. "Eh! Aunt Feuerstake! anything but a blue! It should by all means have been a red!"

Mrs. Feuerstake knew very well that if she had brought a red dress it should by all means have been a blue, and it made her gall run over.

"Eh, what! anything but a red!" she said angrily. "Mariechen is as foxy-headed a little thing as you will find anywhere. That would certainly require double courage! No she must never wear a red thread, always the opposite. Blue suits most splendidly."

The justice's lady grew quite flushed over the foxyhead, and said excitedly: "Foxyhead or no foxyhead, I can get for the child what I will!"

"Very well, I shall take it back again," Mrs. Feuerstake replied; and would have put the cloth quickly into her basket, when the good grand-mother interposed.

"Aunt, the cloth can remain here," she said soothingly. "We shall sleep over the matter, come early in the morning and get the answer."

Mrs. Feuerstake handed over the cloth and made no reply. She then merely bade them good night and went away. It seemed strange to her, as

she thought over it, that she was not only vexed with the people who caused her so much trouble and discomfort; she was also thoroughly discontented with herself. "The tongue is such an insignificant member, and yet can kindle such a fire!" thought she, "yes, a fire in the conscience!" How hasty and uncivil had she been just now towards everybody! "O thou dear Lord God, am I for ever, even in my old age, to be brought to shame because of my evil tongue and this hasty temper, which makes me as bitter as if I were no Christian at all! But what is to be done now? I believe that if I now meet people again who differ from me even in the slightest degree, and I give my tongue liberty to talk, my words will not be sweeter than before. Yes, it is best if we once feel the gall in motion that we hold our tongues, and I will now say to no one more than yes or no, save what is absolutely necessary. That will be best."

She had hardly finished this soliloquy when Mrs. Heinemann called to her over the hedge: "Aunt Feuerstake, would you do us the favour to bring us to-morrow a little barrel of new herrings?" She nodded her head; she thought, however, "New herrings? Oh, you gluttons! The Herr forester has had the first dozen brought to him. Yes, indeed, for the like of him they grow, but not for the like of us. With you, however, the fool's paradise has come in course again. The cry now is: From the hand to the mouth." Mrs. Heinemann probably marked beneath her silence what the old errand-woman really thought. She continued apologisingly: "The miller's man has fetched us a little cask of old ones, but one can hardly swallow them down. To be sure I shall be very sparing with them. They will do very well for the children for a long time, but for my husband I must get others. They are his favourite food, and for every herring I save half a pound of pork."

Mrs. Feuerstake said again "Yes, yes," and went away, but she thought: "O you braggart! who can help being angry listening to such talk! New herrings, pork, raisins, and almonds, and fine flour for shooting-match cakes, such are the thoughts that keep marching about in your heads so that your mouth waters, till when winter comes you will only have fine recollections to live upon while the wind blows from quite another quarter. But this shall be none of my business," she resolved with a sigh, and making a strong effort she turned her thoughts into another channel.

She now entered through the wicket gate into her little green courtyard. "What then is this?" thought she angrily. Her gall was now once more in motion. Close by in the garden the goat was bleating, and was still tied to the tree, and in the court the pig was grunting and rooting about, and on the white linen, which used always to lie stretched out so purely on the green turf, lay heaps of the upturned earth. "No, no, I can get along with Rose no longer," she thought in the highest indignation. "To-day she has for a certainty been gazing on the sun, and has let my little household starve and go to ruin. There is no help for it; she must leave the house! Wherever has that mad girl hid herself! Usually she comes running to meet me."

With quick steps and eager expectation she entered the room. What was the meaning of this? Rose was cowering on the ground, both hands clasped round her knee, and a foot stretched far from her. "Do not be angry, Aunt, I have had a misfortune to-day," she began, like a poor sinner. How fortunate it was that her aunt's tongue was bound, and that only the brief question "How was that?" could pass her lips!

"I was standing at mid-day here, under the pear tree, and was stamping the fodder for the pig," said Rose, beginning her story, "when a beautiful chaffinch flew over me. I had to look up, and to look up again, and again, when all at once in my great eagerness, I drove the stamping iron on to my foot instead of into the trough."

How fortunate it was for Mrs. Feuerstake that her tongue had been bound! The chaffinch story certainly did not please her, but she must say nothing that was not absolutely necessary. She asked only, "Is your foot painful?"

"Oh, very painful," Rose complained, made bolder by the calmness of the good old aunt. "The blood has kept on flowing, and when I came into the room and tried to get a cloth to put round my foot, I fell down, and I do not know how long I have lain." The aunt had set down her basket, and now bent down to look at the foot, but still in silence. "I have not been able to fetch the goat in, and the pig will be hungry too. I have heard it in the room here grunting continually." "Yes, yes, the pig has had fine entertainment in the court!" thought the aunt, but she said nothing. "When I try to stand up I feel that everything grows black before my eyes," continued Rose, "so that I have not been able to see after the beast."

Anger still battled on in the aunt's breast, but she must indeed say nothing. Oh, to what a size had the wound swollen! Anger wished once more to find vent for itself. The aunt wished to say: "This now is your own fault. The Lord God will teach you to listen to the chaffinch when you should be looking after my affairs!" But this did not belong to what was absolutely necessary. She ought not, therefore, to say this either. And then, too, her heart was growing soft already as she looked at the painful wound, and noticed how the pale child ever and again drew her features together so painfully. "This really looks bad," said she shaking her head.

"Ah, Aunt," said Rose, now beginning to sob, "I am heartily sorry that I give you so much trouble. My departed mother has laid it on my soul that I should not give you trouble, and I should like so much, too, not to do it."

"Eh, child, you did not do it willingly," the aunt burst out, and that really did belong to what was very necessary, for Rose was weeping bitterly. With that sentence, however, her anger too was conquered. Yes, indeed, there is nothing finer than mastering one's tongue. Then the bad spirit can gain no power, and the dear, holy angels soon come to the rescue. "She is just a poor forsaken child," thought she all at once, "that has been accustomed to quite another kind of life, and has got snowed up here in my cottage, she knows not how. She does not understand me, and I do not understand her, but she shall now see that I care for her as well as her departed mother."

"Rose, dear, do stop weeping, dear child," she began warmly. "Only wait! You shall never again stamp fodder. It shall be better with you than that. The dear God will provide for us. You shall both listen to the chaffinch in the daytime, and in the evening look up to the moon and stars. I shall now, however, make a poultice for your foot and lay you in your bed."

Rose was quite moved by such words. She threw both her arms round the aunt's neck, as she had always been wont to do with her departed mother, and said, "Aunt, you are so good!"

The latter now did everything that was in her power, bound up the foot, gave the girl sweet milk and white bread, and rested not till Rose had sunk into a soft sleep and had forgotten all her pains. Then she brought the goat and the pig into the stable, fed them both, and, at last, quite tired, sat down to rest on the stone seat at the house door. The moon was just rising, numerous stars stood already flashing in the sky. "By night, too, is His world beautiful to the Lord God!" she thought with feelings of devotion, "then everything is so peaceful, and such a picture of peace is right needful for the soul. Thou dear Lord God I have to-day nevertheless been very proud and self-confident. I thought that I could guide the world with my wisdom, and that everything must go as I wanted it. Now I have done nothing rightly, and have quarrelled with everybody. Yes, if I had not my dear Lord and was compelled to torment everyone with my bad temper, then would I be altogether comfortless. But that is a beautiful word, 'forgive us our debts as we forgive them that are indebted to us.' I have to do only with my debts, and if I can only feel the grace and compassion of God, which are dearer to me than my wrath and grudge—if I can only feel that grace I forgive everybody! And now, dear Lord, let me only remain polite, humble, gentle, and quiet, and then in my old days thou wilt give me peace

in the midst of my calling, which I cannot leave till Thou, dear Lord God, dost come Thyself to fetch me from it. To-morrow, dear Lord, I shall, to Thy glory, talk otherwise than I have done to-day, and then neither the new herrings, nor the gay clothing, nor the unknown friends, nor the letters from America shall put me out of the way."

One by One.

One by one the sands are flowing,
  One by one the moments fall:
Some are coming, some are going;
  Do not strive to grasp them all.

One by one thy duties wait thee;
  Let thy whole strength go to each;
Let no future dreams elate thee;
  Learn thou first what these can teach.

One by one—bright gifts of heaven—
  Joys are sent thee here below;
Take them readily when given;
  Ready be to let them go.

One by one thy griefs shall meet thee;
  Do no fear an armed band;
One will fade as others greet thee—
  Shadows passing through the land.

Hours are golden links, God's token
  Reaching heaven; but one by one
Take them, lest the chain be broken
  Ere the pilgrimage be done.

ADELAIDE ANNE PROCTER, 1858.

Intelligence.

EDINBURGH.—DUBLIN STREET SABBATH SCHOOL.—On Saturday, 29th July, a flower show in connection with the Sabbath School was held in the hall below the chapel. Several months previously a few simple seeds were distributed among the scholars for culture and for exhibition. The result proved highly gratifying. The hall presented quite a gay appearance, and the display of flowers was very creditable to the scholars. A good many special contributions were sent in by friends, chiefly by some of the parents of the children, and these greatly added to the number and beauty of the collection. Mrs. H. Rose, Kilravock Lodge, kindly sent 15 beautiful plants, which, during the exhibition were much admired, and at the close, were awarded as prizes to the youthful exhibitors of the best flowers. This notice is given in the hope that other Sabbath Schools might make the experiment.

GALASHIELS.—PICNIC.—On the 24th ult., the children attending the Sabbath School, along with their teachers and friends, had their annual picnic. The company, numbering 350, assembled in the church, from which they marched in processional order to the field chosen for the occasion. Having arrived at the field the usual games were heartily gone into for some time. Tea was then served and afterwards various competitions in running, leaping, &c., were begun. A novel feature was the competition for a prize offered for the best bouquet of flowers. At the close of an afternoon's thorough enjoyment the company reassembled, and cheers having been given for the farmer for the use of the fields, and for the superintendent and teachers, the march home was commenced.—A

week later the Christian workers in connection with Stirling Street Church, to the number of about 60, held their annual picnic along with the friends of the Selkirk Church, A field in the policies of the Haining was kindly granted for the occasion. The afternoon being fine a most enjoyable time was spent. At the close a vote of thanks was proposed by the Rev. J. Brown to the proprietor of the Haining for the use of the field, and by the Rev. D. R. Key to the Selkirk friends who made all the local arrangements.

GREENOCK.—The Rev. James Dann, of Greenock, has received and accepted a cordial invitation to the pastorate of the church, New Road, Oxford.

GRANTOWN.

BAZAAR.

ON Wednesday and Thursday, Aug. 23 and 24, a Bazaar was held in the Public Hall, for the purpose of raising a sum of £300 required for repairs and improvements on the Grantown Baptist Church and Manse. About £80 of this sum had already been obtained—the Earl of Seafield contributing £5; D. Grant, Esq., banker, £10; Thomas Coats, Esq., Paisley, £10; J. Jackson, Esq., Edinburgh, £6; Mr. Fraser of Netherton, £5; David Jardine, Esq., of Revack Lodge, £5; W. Chinnery, Esq., Lochindorb, £2 2*s.*; Captain Hill Trevor, £2. Handsome donations were also received of money and specie from Lady Grant, Rothiemurchus, Sir George Macpherson Grant, M.P., &c. The hall was beautifully decorated for the occasion, and the various stalls were laid out with considerable taste and effect.

The proceedings were opened with prayer by Rev. A. Macdiarmid, F.C., after which, Rev. Mr. Duncan, pastor of the church, introduced the Right Hon. the Earl of Seafield, who, in the presence of a crowded assemblage of the *elite* of the town and district, opened the bazaar. He said—It has given me very great pleasure indeed to be able to accede to the request made by Mr. Duncan on behalf of the congregation that I should come here to-day to open this bazaar. This bazaar, as you all know, is in aid of the renovation and repair of the church and manse of the Baptist congregation in Grantown. I am sure the promoters of the bazaar will have no difficulty in raising the sum of money required, from the pretty things which I see around me. Mr. Duncan has told me of the great pleasure and satisfaction he felt from the fact that all classes and all denominations in the town have come forward and helped this good cause. This is only as it should be, because though we here on this earth are called by different names and different denominations, yet in the place you may all hope to go to, there will be only one fold and one Shepherd. Strathspey had always been second too none in noble men and noble women, and it was second to none in the beauty of its hills, woods, and valleys. As one instance of that, I may mention the name of a Strathspey man who now occupies a very important position — Sir Donald Stewart, Commander-in-Chief of the Indian army — whose mother was a daughter of the late minister of Abernethy. I would also like to say a few words about another equally well known man who lived in this district, and who died some time ago—the Rev. Peter Grant, the second minister of the Baptist Church in Grantown. He was known not only to the whole of Strathspey but to the whole United Kingdom. He was known also not only as a preacher but as a poet, and his hymns are, I believe, sung all over the country, where the Gaelic language is spoken. I can recommend every one, and young people especially, to get his life and study it, if you have not done so already, as I myself did with much interest the other day. He was a man who raised and educated himself. On one occasion he was asked where he was educated, and he replied, between the stilts of the plough, and I think you should all take the example and try to do your best as Peter Grant did to help forward your work in whatever position of life you may be placed—whether as minister or people. I have now much pleasure in declaring this bazaar open, and all the advice I have got to give you is to spend your money freely.

Rev. Dr. Thomson proposed a vote of thanks, and the Rev. Robert Edgar, Greenock, asked for three cheers for his lordship, which were heartily responded to.

Including the contributions in cash, the amount obtained on first day was £261, a sum which was increased next day to over £340—a total considerably in excess of the most sanguine expectations of the promoters of the bazaar. The proceedings on both days were agreeably interspersed with vocal and instrumental music, contributed by Mrs. J. F. Grant, Miss Evans, Misses Mount, Mrs. Grove Anderson, and Mr. Robinson, Glasgow, &c.

HAWICK.

Laying Memorial Stone of New Chapel.

The ceremony of laying the memorial stone of the new chapel, now in course of erection in Bridge Street, took place on August 12th, under most favourable circumstances. Doubtless, the novelty of the occasion, as well as the large number interested in the welfare of the young body, called together a numerous assemblage to witness the event, including not a few of the gentry and clergy of the town. On the platform, which was a temporary erection in front of the church, were Rev. Mr. Seaman, Rev. Mr. Hyslop, Rev. Mr. Orr, James Bell, Esq., Hedley Hall; Mr. Cruickshank, Edinburgh; &c. Apologies were read from Mr. Stevens, B.A., Carlisle, who was unable to be present, as also from the Rev. W. A. P. Johnman. The church which is in course of erection, lies parallel with Croft Lane, having a frontage of some forty or fifty feet to Bridge Street, directly opposite Croft Road, and extending backwards to Bourtree Place. The architecture is in the Gothic style from plans by Mr. David Crombie, Edinburgh, and the building when completed will, we understand, be seated to accommodate nearly 300 persons. We append a brief sketch of the Baptists in Hawick, which will be read with interest.

There seems to have been no record kept of the first meetings of baptised believers in this town, but it is well known by some of the old members that Mr. John Turnbull, dyer, now deceased, was instrumental (with others) in gathering a company together for worship, and in maintaining their distinctive principles. To his generosity the old chapel, a large room on the ground floor of 8 Allars Crescent, was granted to the church at a very nominal rent. There is, however, an account of the formation of the church in a magazine now defunct, viz.—*The Evangelist*—vol. i., p. 243, of which the following is an extract:—"On Lord's day, October 11th, 1846, the brethren formed themselves into a church. . . . They are twenty-three in number, four of whom are from the church at Galashiels. Mr. Henderson, one of the evangelists of the Union, dispensed the Lord's Supper among the brethren for the first time on Lord's Day, November 22d. Three brethren have been chosen to the office of deacon." From this time until the year 1852 Mr. Alexander Kirkwood, with many other worthy brethren, occupied the pulpit, but in October, 1852, Mr. W. M. Anderson was recognised as pastor, and kept a day school during the week. He left, September, 1862. Mr. John Charles Hawkins was appointed his successor. We append a copy of the resolution:—"September 14th, 1852.—At church meeting Bro. Hawkins was unanimously requested to preside over the church and conduct the services." Mr. Hawkins consented, and held this office until 1871, when he resigned. In May of that year Mr. Hewson was sent by the Baptist Union of Scotland as their missionary; but was recalled by them in February, 1874. From this date a church record was kept, and will doubtless be preserved. On March 15, 1872, Mr. Hawkins by request resumed the duties of the pastorate, and held that position until the settlement of the present pastor, Mr. William Seaman, February 2, 1880, although the induction service did not take place till Sabbath, April 4, and was held in the Temperance Large Hall, which has been from that time to the present their place of meeting on the Sabbath days. On March 17, 1880, the late Professor Elliot, of Goldielands, offered to the church the present site at half its market value, viz.—£200. On May 5th the church duly assembled and accepted his generous offer. A bazaar was held in Exchange Hall, October, 1881, and £361 16*s.* was raised for a building fund. Plans were prepared by David Crombie, Esq., of Edinburgh. The work was commenced in the early part of July.

The ceremony was opened by singing a hymn, after which Rev. Mr. Seaman said those of them who were most interested in the history of the church will readily appreciate the position which they occupy that afternoon. To them this ceremony was more than the laying of a memorial stone—This is the erection of our Ebenezer—"Hitherto hath the Lord helped us." It is true we have not arrived at the completion of our undertaking, but when it is remembered what has been achieved within the last twelve months they could not but take courage. Twelve months ago their lady friends began pushing and preparing for their bazaar, which had realised £361 16*s.* This would give them a fresh impetus, and doubtless render the work much more easy. He had, he intimated, rereceived subscriptions from various parties in Scotland and England, and read a letter from Rev. Mr. Spurgeon, in which it was stated that that gentleman was now obliged to do less for each individual

church to help the more, but at the same time enclosing a small subscription, and promising more at the opening. He was glad to intimate they would thus be enabled to raise the £1,000, and thought they will gather that sum without difficulty. He then read a letter from Rev. Mr. Johnman enclosing subscription, and stating that owing to an excursion of his Sabbath School scholars he could not be present, but wished them all prosperity.

Mr. Cruickshank, of Edinburgh, gave an appropriate address on our distinctive principles.

Rev. Mr. Seaman, after thanking Mr. Cruickshank for his remarks and the other ministers of the town for their presence with them that afternoon, presented Mr. Bell, son-in-law to the late Mr. John Turnbull, with a silver trowel, for the purpose of laying the memorial stone, which bore the following inscription :—

Presented to Thomas Bell, Esq.,
of Hedley Hall,
On the occasion of his laying the Memorial Stone of the Baptist Chapel,
Hawick.
August 12, 1882.

Mr. Bell, in accepting the presentation, said that when Mr. Seaman wrote asking him to perform the ceremony he felt he was not the person to do it. However, he could not object owing to the respect the building committee wished to pay to the late Mr. Turnbull.

The stone, which is in one of the projecting columns running up each side of the doorway, was then hoisted, and, into an incision prepared for the purpose, was placed a bottle which contained the following :—Some of the current coins of the realm, the local newspapers, Oliver & Boyd's Pocket and Parliamentary Almanac for 1882, Hawick Business Calendar, Reports of Baptist Union and Home Mission of Scotland, Scottish Magazine for August, a brief history of the church, a circular addressed "To the generation to come." The names of architect, of all the contractors, and workmen now engaged on the building.

When the stone had been adjusted in its place and received the formal knock on the top from a neat little ebony mason's mallet, Mr. Bell said that whenever he saw a building of that kind going up it reminded him of the great work of Nehemiah in completing the walls of Jerusalem. They could not but be struck with the difficulties which men had to meet and contend with who were engaged in a work of that kind—extending the work of God. He asked them to remember the promises made to Nehemiah and the blessings which followed, and hoped Mr. Seaman would not only see the building completed but the people of Hawick flocking into it. His desire was that the church would be a means of bringing about the time when the kingdoms of this world shall be the kingdom of our Lord. He felt indebted to those who were present, especially to the ministers of other denominations, and remarked that the Baptists were just a tribe trying to do their duty, and this little church just a building to help on the great work of Christ.

The proceedings were then brought to a close by Mr. Seaman asking a vote of thanks to Mr. Bell and those with him who had taken part in the ceremony.

We congratulate our friends on the result of their strenuous efforts to get a new chapel, and we hope that the sum yet wanted to clear off the debt will speedily be attained. Mr. Seaman is a pastor of the right sort. May the Master's blessing rest abundantly upon his efficient and faithful labours. Subscriptions towards liquidating the debt will be thankfully received by the treasurer, Mr. John Rennie, British Linen Bank, or the pastor, Rev. W. Seaman, 3 Waverley Cottages, Hawick.

IRVINE.—We are requested to state that the name of the minister who was recently settled at Irvine is the Rev. Robert Thomson, and not the Rev. Robert Harrison as reported in our last Magazine.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not after than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 46 Gilmore Place, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH BAPTIST MAGAZINE.

The Baptist Union of Scotland.

THE approach of the Autumnal Meetings makes this a fitting time to set before our readers the features and aims of the Baptist Union of Scotland. To some Baptists the existence of the "The Union" appears inconsistent with the much loved principle of the independence of the churches. This belief arises from a mistaken view of the nature of "The Union"—from the idea that it assumes in some degree the functions of an ecclesiastical court. This is not the case. In a valuable little book entitled, "The Principles and Practices of the Baptists," published only two or three years since, the author, speaking of the Baptist Union of England, says—

"The Baptist Union, like the Baptist Missionary Society, is an association of individuals and churches for defined purposes. A church may refuse to identify itself with the Union or to subscribe to the Missionary Society without ceasing to be a Baptist Church. Such churches and individuals as desire occasional conference and fellowship with their co-religionists and coöperation in acts of benevolence are members of the Baptist Union, which has already undertaken the direction of Home Missions and other good works. The Baptist Union has no more authority to interfere in the government of a Baptist Church than it has to manage the affairs of a railway company. And it is only on the condition that it leaves intact the independence and self (though divinely regulated) government of each church that "the Union" is supported by Baptists. It has uniformly respected the liberty of the churches, never arrogated to itself the least authority, and engages in enterprises to which an individual congregation would be necessarily unequal, and which many congregations gladly sustain by contributions and zealous activity. The Baptist Union is not the Baptist Denomination, but a voluntary combination of individuals and churches for the accomplishment of objects in which they take a common interest."

All this is true of our Scottish Union. It does not assume to legislate for any of the churches. Its simple aims are to educate young men for the ministry, to assist in the building of new chapels by granting loans without interest, to aid poor churches by gifts of money, to support aged and infirm ministers, and the widows and orphans of deceased ministers, and by occasional meetings and conferences to promote mutual acquaintance, and create and foster that *esprit de corps* which is so essential to the advance of our Denomination. Let these objects be clearly understood, and no person will question the strengthening and stimulating effect such an organisation must have on our churches.

It is a matter of congratulation that the meetings of "The Union" of late years have been so essentially practical. It is a good thing for those

whose principles compel them in the town or village in which they live to worship with the small congregation, to have their faith in these principles strengthened by the presence of many kindred spirits. It is a good thing to show by our coming together that, as members of one body, we have some care one of another. It is a good thing to listen to words of encouragement and exhortation. But it is a better thing to meet to devise methods for making those Divine truths more extensively known, the dissemination of which has been entrusted to us by the Master.

May the approaching Session of the Union be even more interesting and profitable than the best of its predecessors. May the words to which we shall listen in the public meetings be words of power, rousing us to a fresh sense of our responsibility as Christians, and so deepening our impression of the importance of spiritual truths that we may be constrained to say to our Saviour in holy gratitude, "Master, it was good for us to be there." And may our deliberations in the Council be conducted in the spirit of wisdom and of love, and infuse more vigour and breathe new life into all the institutions we support.

The fact that at the autumnal gatherings so much time is to be devoted to the interests of our Home Mission shows that we who professedly apprehend in the perfect symbolism of baptism the power of a new life in our Risen Lord, are not likely to neglect that work, which is so manifestly His, and which was the glory of our Denomination in Scotland in its early days.

Visions and Voices of God.

By the Rev. J. Culross, D.D.

VI.—SAMUEL.

THE strange, troublous days of the Judges were drawing to their close when a Hebrew mother brought her first-born child, whom she had named Samuel, to the house of the Lord at Shiloh. She had obtained him by petition; and now she comes to lend him, or, as the margin puts it, to return him to the Lord, whose he was.* At the same time she brought suitable offerings with her, expressive of her gratitude—three bullocks, one ephah of flour, and a skin of wine. One of the bullocks was slain, and the child was presented to Eli, High Priest and Judge. The *Magnificat* which burst from the mother's heart on the occasion—full of God and full of joy—is the earliest of its kind in the Bible; and, though it does not rise to the same height and spiritual significance, it is akin to that of Mary the mother of Jesus, nearly twelve centuries after.

Being not more than three years old, for he was just weaned, the

* Our common religious phraseology about "lending" as between God and man needs revision. What is lent may be asked back, and is never really ours. When God gives, He gives. His "gifts and calling are without repentance" subject to no recall.

"He lends not; but *gives* to the end,
As He *loves* to the end."

child Samuel would naturally be placed for a time under the care of some one who would be a mother to him; and then would be employed in work suited to his strength and years—to put out the lamp of God at sunrise, to open the tabernacle doors, and service of like kind. His dress was a little coat of his mother's making, and a white linen ephod or shoulder-dress bound round his waist with a girdle. His sleeping-place was one of the little chambers in the tabernacle courts, not far from the chamber of Eli.

Eli was now old and feeble: and his moral grip, which had never been firm, was becoming more and more relaxed. The commonwealth of God was disorganised and dishonoured, and the outlook was gloomy in the extreme. The very sanctuary itself had become a haunt of impiety and lust. Though personally a good man, Eli had brought up his family very ill. "I know him," God said concerning Abraham, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." "As for me and my house," said Joshua, "we will serve the Lord." This was where Eli failed. He had practised weak indulgence towards his sons; he had not used wise and firm moral control; he had not even "frowned" upon them: and the consequences were just what might have been expected his sons grew up sons of Belial. He did, indeed, when too late, remonstrate with them; but what signified words in such a case? He ought to have exercised his authority and right of command; and it was his guilt that he did not.

A man of God was sent to him with a message from the Lord denouncing judgment on his unfaithfulness that he might repent, like the Ninevites at the preaching of Jonah: but in vain. The weak old man could not nerve himself to firm dealing with his worthless sons. He knew not how to wield the power of rebuke.

God will speak to him once again—this time by the lips of a child. There is something startling and strangely awful in the choice of the messenger. Deep in the night, but ere morning broke, for the lamp of God was still burning, while the child Samuel slept in his place, he was aroused by a Voice pronouncing his name in the dark. He sprang up and ran to Eli, thinking that it was he who called, but was told, "I called thee not." Probably Eli regarded it as the fancy of a child starting suddenly from a vivid dream. But the Voice came again and yet again; and at the third time Eli perceived that it was the Lord calling the child; so he said to him, "Go, lie down; and it shall be, if He call thee, that thou shalt say, Speak, Lord, for Thy servant heareth."

The Voice did call once more, and the child answered as he had been instructed; and the Lord said: "Behold, I do a thing in Israel at which both the ears of every one that heareth it shall tingle. On that day I will perform against Eli all that I have spoken concerning his house, beginning and finishing it. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons have made themselves vile and he restrained them not. Therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." *

* As indicated by the words, "*The Lord stood and called*," there seems to have been visible Presence as well as audible Voice.

It is a revelation of purposed judgment, directed against Eli and his house; but it exhibits God's thought with regard to all similar violations of the family constitution and its divine laws. The family is of God's making. It grows out of that wonderful thing, birth-relationship. The earthly home is meant to be a parable of the Father's house, and a meet preparation for it. That it may be so, God lays on parents the obligation of the godly up-bringing of their children, "that they may set their hope in God, and not forget the works of God, but keep His commandments." The obligation is intransferable. "The father to the children shall make known Thy truth." To neglect this is more criminal and cruel than it would be to starve them or to put their eyes out. Instruction and example, however, are not enough. It devolves on parents to carry out with steadfastness and firmness a plain law which the children can understand and which their consciences will approve—a law which is just the human utterance of the Divine law according to the circumstances of the family—the law of truth, of kindness, of righteousness, of purity. It is easy to say *Don't;* easy to check and scold and get angry; easy to speak honeyed words; selfishness may do all that: it is another thing, in love and firmness and humility of mind, to say, *This must not be.* The power to say so can only spring from communion with the Majesty on high, and simple loyalty to the Divine administration. A corresponding obligation rests on children, to hear their parents. Where there is disregard, or transgression, dreadful is the recoil. The word of God concerning Eli is a warning voice for all ages on this subject. As recorded in the sacred volume, it is a "testimony" which he has "established" regarding parental obligation and the corresponding submission of children. The penalty of disobedience is not a mere arbitrary one, but bears a dread correspondence to the sin, even as the fruit does to the seed. It is exhibited here in an individual case, but the principle holds universally, "Whatsoever a man soweth, that shall he also reap."

Sin, like that of Eli, is one of the grand sources of the ruin not only of families but of states and nations. Because of this we see children, that should have been the glory of their parents, giving themselves over to vileness, and doing evil with both hands earnestly; mothers weeping more bitter tears than Rachel's were; fathers whose grey hairs are brought down with sorrow to the grave; families that once lived in honour reduced to shame; great and powerful nations enfeebled and made base. It is a remark of Bishop Butler worthy of serious pondering in this connection, that "neglects from inconsiderateness, want of attention, not looking about us to see what we have to do, are often attended with consequences altogether as dreadful as any active misbehaviour from the most extravagant passion."

What God spoke in Samuel's ear was an awful secret for a child to possess. He lay still till morning—we may imagine with what trembling astonishment; and then he opened the doors of the tabernacle as at other times. He feared to shew Eli the vision; it was his first experience of the "prophet's cross," this knowing of something which it was pain to disclose; but when the old man constrained him to speak, he told every whit and hid nothing from him. Had the tidings come through a messenger like the stern Elijah, there might have seemed

congruity between the message and its bearer; but there is something unutterably pathetic in this that the grey-haired priest should hear his doom, and the doom of his house, from the soft lips of a child. It reminds us of this other thing, that the most awful words about wrath to come in all the Bible, words that almost burn on the page where they are recorded, were uttered by the lips of Incarnate Mercy. What does it mean but this: "Turn ye, turn ye, for why will ye die?"

Bands of Hope in connection with Sabbath Schools—A Plea.

By Mr. William Black.

THE various temperance agencies in our midst are so many instructors of Christian people respecting their position in the world as it affects their personal and social habits. Of all these agencies there is not one which should stir the church more strongly, or move its deepest feelings and best judgment more forcibly, than our Bands of Hope, when they form a tributary to Sabbath School or Church life and work. The members of our churches, although they may not take the interest in our Sabbath Schools which they might do, yet feel the influence of Sabbath School operations more than any other Christian work of the church. There are so many little connecting links between the church and the school. Many of the teachers are the grown-up sons and daughters of our families, many of the children of our households are connected with it, the children's services and soirees and many other little inviting circumstances make a call upon their attention that cannot be resisted. Thus Sabbath School work, with many of its incidents, its difficulties, its humorous and serious sides, becomes familiarly known to many members, and even the names and the characteristics of some of the young people are well known in many family circles.

If a Band of Hope is attached to the Sabbath School, it partakes of the warmth and interest which belong to the school, will be nourished by it, and will unfailingly restore many-fold the benefits which it has obtained by association with it. The Sabbath School will grow all the stronger when there is a good Band of Hope supported by it; the two organisations working hand in hand will mutually help one another.

When we ponder over the possibilities for good which are stored up in the youthful companies that stream into and out of our schools each Sabbath day; when we consider the latent elements of moral, spiritual, and mental strength and beauty which are gathered there; and when we feel by anticipation the cold, dark, shadows of evil that may overcast many of their lives, do we not all most fervently pray that all the promise of good may ripen into reality, and the forebodings of evil may be dispelled?

A right-minded teacher will not flippantly set aside any earnest appeal that may be made to him to seek in all possible ways to secure the fruits of his labour, and to clear the future path of the young he instructs of needless temptations. Unavoidable snares will come soon enough and numerous enough to make life full of peril and difficulty, and a vice so appalling and so wide-spread as intemperance has to be assailed, not after it has begun to coil itself round its ever-weakening victim, but before its fascinations even reach the rising race, and teachers, almost more than any others, should endeavour, by example and precept, to keep the young from entering the

path of this destroyer. Personal total abstinence is a consistent position, and consistency is always strong, and total abstinence taught to all our young people wherever we have any sway over them is our chief hope for the future.

To Sabbath School children whose hearts are beginning to entwine around their teacher, and whose face, to them, is ever a pleasurable sight, the lessons of temperance come with greater force than they would from any other person. A child's interest in any good cause—such as the Band of Hope—depends a good deal upon the friends who introduce the subject to his attention, and the manner in which it is done, and no friend, outside the family circle, is more welcomed than the Sabbath School teacher.

A good reason why a Band of Hope should be attached to a Sabbath School therefore is, that it assists in completing the efficiency of Sabbath School work without in any way impairing its higher aims. If Bands of Hope are needed, Sabbath School teachers are the best qualified to equip and conduct them. Their principles of work are Christian, as well as benevolent. Teachers know the true foundation on which a life should rest, how it can be best beautified, and how temptations to evil can be most ably resisted. We are glad to know that the quality of temperance workers has greatly improved of late years. Christian men and women are identifying themselves with the movement and giving it strength and extension in the right direction. And we do not know any source of supply more natural and suitable than Sabbath School teachers, and for that part we may add, Sabbath scholars as well.

Another reason in favour of the connection between Bands of Hope and the Sabbath School is that we have in the organization of the school, already established, all the materials within reach to form these Bands of Hope. There are the children who come together on Sabbath, and here are the teachers who meet them. We have the class, in more or less numbers, which we want to influence, and we have the influence itself on the spot and in affectionate proximity to the children. To carry on a Band of Hope a separate organization is needful, but it can be united to the Sabbath School in many natural ways, and both can act in harmony.

We venture very earnestly to urge individual teachers in schools which have already established Bands of Hope, or which are meditating the formation of such, not to withhold their personal influence and help, and would offer the following considerations.

First. It brings teachers more intimately into contact with their scholars. There is a freedom of intercourse at the week evening meetings which evolve features, both in scholars and teachers, that are necessarily held back in the Sabbath School, and this free intercourse is both healthy and helpful. Teachers who limit their acquaintance with their scholars to an hour's interview on Sabbath, narrow their influence over them to a very small point; their hold upon them is feeble and slender, and is ever liable to break and to disappear. While the teacher who meets his scholars on a week evening rivets his own attachment to them, and their attachment to him, he fortifies his influence as a teacher in the Sabbath School. We have seen a devoted teacher, with a large class of little fellows, draw upon their attention and their affection in the Sabbath School by her power to instruct and to win, and it has been pleasant to notice the joy of the boys when the same teacher appeared at the Band of Hope meeting, and sat down beside them, or gave them a singing lesson in alto to assist them to take part in a juvenile choir performance, and we have felt sure that such week evening intercourse was not only a pleasure at the time, but that it was one of those subtle and sweet influences that help to weave the hearts of the young to the teacher, and which invite them to unfold more willingly their minds to more sacred influences.

Second. While the teacher is working for the present to a certain

extent, he is working still more for the future. He is *sowing*, and the results of sowing are seen only "many days hence." We should look ahead of our work, and keep ourselves well acquainted with the snares that lie in front of the path of youth. It is very pleasant on a Sabbath to be surrounded by a circle of young faces, many of them full of innocence, with no forebodings of evil casting their shadows on the sunshine of the pleasant morning of life; yet every week is bringing them nearer to those forces of evil which are pitiless and cruel, and of all the powers of evil in this present evil world none is so merciless as strong drink. Youth has not long to wait for its influence bearing down upon it. It meets them in the workshop, spreads its lures at the wedding party, in the social merry-making, and at their own fireside The social glass, which to the young seems a sign of coming manhood, throws a glamour over gay and unthinking young hearts, which oft allures them to speedy ruin.

Should Sabbath School teachers not forsee all these possibilities and provide as many safeguards as wisdom and earnestness can devise? It is not only *in keeping* with their work but it is urgently called for if the good which we seek to accomplish in our Sabbath Schools would not be swamped or swallowed up by a habit which, in society, is ever crying out "Give give!"

One often meets with illustrations in Sabbath School experience of labours rewarded in after years. Very grateful and refreshing to the heart are these experiences, and often in these cases it has been the Band of Hope meeting that has brought them to light. It gave us much pleasure within the last session to introduce to the Band of Hope connected with our Sabbath School at various meetings three young gentlemen who came to address the meeting—one a leading and active member of the committee of the Total Abstinence Society, another a medical student, who had fought his way honourably through the university, and bade fair to be an earnest medical missionary, and the other a young minister, who has since received a call to his first charge—all of whom were Sabbath scholars in the school.

Where there is a Band of Hope in close attachment to a Sabbath School it ought to be heartily supported by the teachers generally and personally. It is all very well to have the good wishes of friends—well wishers are very numerous, and if the practical effects of well wishing depended upon the number of such we should have a great power for good amongst us always at hand—what we need are friendly hearts and helping hands. It is not right to leave the labour to a few. All the teachers of the school, as far as it is possible, should be at the service of the Band of Hope week meetings, and through the teachers the interest of Church members would be attracted. Very much of the health and good conduct of Band of Hope meetings depend upon the number of workers on the spot to keep order, look after the children, assist in the singing, drill the boys and girls in songs and recitations, give addresses, draw in recruits, and in various ways to promote the well-being of the society.

One advantage a Sabbath School teacher would have is that he or she could look after the boys or girls taught in the teacher's own class in the school, note their presence or absence, and endeavour to sustain their interest in the meetings.

There are friends to be found in our churches who are unable to assist in our Sabbath Schools, but who are willing to take part in the juvenile temperance meeting. These will ever be welcomed, and their presence and help, we can assure them, will be gladly hailed.

If this appeal is read by any superintendents or teachers of schools which have not yet formed a Band of Hope, I invite them earnestly to consider the matter very seriously, and to make the experiment without loss of time. They will not regret the time or the labour and thought required to establish them and to carry them on. It will more than reward

their efforts. After discounting the various annoyances which may spring up, there will be a large balance of satisfaction and pleasure; the teachers' consciences will be clearer, their scriptural instructions in the Sabbath School will be less likely to be uprooted by an enemy which goes about seeking to devour. Should there be any teachers in the school who, feeling the sore need there is to throw safeguards around the future path of the young, who are earnestly desirous to form a Band of Hope and would give their services to the movement let them not be discouraged by opposition or indifference.

It is said that on the occasion of a memorable battle, an officer received instructions to take his regiment at a certain moment and charge some guns of the enemy that were committing dreadful havoc. The officer could see nothing but certain death to himself and his regiment in the attempt to approach the spot, but it was his to obey. At the moment mentioned, without a previous word, he cheered on his men to the spot; as he approached the place where, as he had imagined, nothing but death awaited them all, other regiments were found converging on the spot, and, by this combined movement, the guns were seized and the enemy dispersed.

Sabbath Schools, Bands of Hope, Churches and Church members, and Temperance Societies, are all needed to bear down on a common foe, and their converging and combined forces will by-and-bye prevail.

Our Baptist Principles.

Selected by Rev. J. M'Lellan.

Voluntaryism.

AN able defender of Baptist principles accounts for the broad line which we draw between matters civil and matters religious, as follows:—

"First, because religious matters are wholly beyond the just scope and design of human governments. There were, indeed, times when it was maintained as an incontrovertible proposition that kings had a 'divine right' to reign; and when it was admitted that kings had their right to reign direct from God, it might be pretended, perhaps, that that right divine extended to religious, as well as to other matters. But I do not know that there are any politicians who hold the *jus divinum*,

'The right divine of kings to govern wrong,'

in this day. Now the theory of government, apart from the exploded notion of the divine right of kings, excludes religious matters. . . Government is a system of restriction upon our natural rights, every individual giving up a part for the sake of securing the rest. But it is only our *civil* rights, a portion of which we thus surrender. None of us mean to surrender any portion of our moral or our religious rights into the hands of any person whatsoever. None of us are willing to make any such sacrifice. We might not, if we would; we could not, if we would. God does not permit it; our highest interests would not permit it; our obligation to God would not permit it; nor could it be carried out even if we were to try it. Nor has the State anything to give us in return for such a sacrifice, if we were to make it.

"We draw this broad line of distinction between civil and religious matters, secondly, because religious matters are practically beyond the reach of human governments. Religion is essentially a matter of opinion—opinions issuing in conduct—but not conduct apart from opinions. Religion is essentially a decision of the judgment; and, as such, it cannot be reached by the machinery of human governments. They do not attempt to reach any other matter of opinion; no government passes a law that all philosophers shall be

Baconians, or that all logicians shall be Aristotelians; it would be preposterous, manifestly, that they should. And it is quite as preposterous to pass any law that all the subjects of a nation shall be either Moslems, or Christians, or Buddhists. The matter cannot be reached; and the actual effect of all such enactments is, not the production of opinion, but the production of conformity. They touch the outward conduct; they say, 'You must go to church,' and they may contrive to make you go; but when they say, 'You must entertain such and such views of God and Christ and eternity,' they can make no hand at it at all; they cannot touch it.

"We draw this broad line between things civil and things religious, thirdly, because the processes of human legislation are, in religious matters, utterly inapplicable and mischievous. Laws are worth nothing which have no sanction. There are, accordingly, rewards and punishments attached to all human laws. But what can be made of the attaching of human rewards and penalties, or human sanctions, to religious virtue or infidelity? Propose a bishopric to a man for becoming a Christian, or enact a dungeon for a man for being an atheist. Abhorred appeal to the understanding and conscience of a man! Abhorred appeal! bringing into operation the worst motives, and tending to make of a nation nothing but a nation of hypocrites. . . .

"We draw this line between things civil and religious, fourthly, because in religious matters the authority of God is paramount and exclusive. To no other being are we responsible for our conduct in religious matters; to no other are we bound to listen. For human authority to interfere, therefore, is to supersede His authority, which man ought not to do, and which God will not permit. We owe no man any reason why we entertain our religious views, or make our religious determinations; we are bound to render no man an account; nor to attach authority to the voice of any man in that which he teaches. . . . No man has any business to demand of me of what religion I am; and if by any means he can guess and find out of what religion I am, he has no business either to reward or to punish me for it. There is no just dominion over conscience but God's dominion; everything that assumes it in any measure is essentially, and of necessity, a tyranny.

"We draw this line of distinction between matters civil and religious, fifthly, because our decision in religious matters involves a responsibility which the State cannot assume. If the government dictate my religion, it ought to secure me against the consequences of a wrong choice. I have a soul to be saved; and, if the government tell me, We have established a clergyman, and we have required you to be of a certain religion, I ask in reply, Will you, or the clergyman, be responsible for the safety of my soul; and, if I am to go to hell at last, will you go in my stead? If you will not, then I say, Hold your tongue; let me take care of my own soul, and, if I perish, be responsible for my own condition—as I must be. . . .

"And we draw this line of distinction between civil and religious matters, sixthly, because, if authority in religious matters be allowed to governments, it sanctions the establishment of all false religions. Governors, if they ought to act at all, ought to act honestly. It is of no use to say that a government ought to establish *Christianity*. Ought a government to establish Christianity which believes that Mahometanism is the true religion? Such a government, I should suppose, ought to establish, if any religion, the Mahometan religion. Then see what we should have, if such was to be the case over the whole earth. . . ." Rev. John Howard Hinton, M.A., *Works*, vol. vii., pp. 11–15.

That which pleases the spirit of the age, will not on that account overcome the world, but only that which heals her deepest wounds by imparting new, not humanly-devised, but God-given, spiritual life and power.—*Theodore Christlieb.*

How doth Death speak of our Beloved.

"The rain that falls upon the height,
Too gently to be called delight,
In the dark valley re-appears
As a wild cataract of tears:
And love in life shall strive to see
Sometimes what love in death would be."
—*Angel in the House.*

How doth Death speak of our beloved,
When it has laid them low;
When it has set its hallowing touch
On speechless lip and brow?

It clothes their every gift and grace
With radiance from the holiest place,
With light as from an angel's face;

Recalling with resistless force,
And tracing to their hidden source,
Deeds scarcely noticed in their course:

This little, loving, fond device,
That daily act of sacrifice,
Of which too late we learn the price!

Opening our weeping eyes to trace
Simple, unnoticed kindnesses,
Forgotten notes of tenderness,

Which evermore to us must be
Sacred as hymns in infancy,
Learned listening at a mother's knee.

Thus doth Death speak of our beloved,
When it has laid them low;
Then let Love antedate the work of Death,
And do this now!

How doth Death speak of our beloved,
When it has laid them low;
When it has set its hallowing touch
On speechless lip and brow?

It sweeps their faults with heavy hand,
As sweeps the sea the trampled sand,
Till scarce the faintest print is scanned.

It shows how such a vexing deed
Was but generous nature's weed,
Or some choice virtue run to seed;

How that small, fretting fretfulness
Was but love's over-anxiousness,
Which had not been, had love been less.

This failing, at which we repined,
But the dim shade of day declined,
Which should have made us doubly kind.

Thus doth Death speak of our beloved,
When it has laid them low;
Then let Love antedate the work of Death,
And do this now!

How doth Death speak of our beloved,
When it has laid them low;
When it has set its hallowing touch
On speechless lip and brow?

It takes each failing on our part,
And brands it in upon the heart,
With caustic power and cruel art.

The small neglect that may have pained,
A giant stature will have gained,
When it can never be explained.

The little service which had proved
How tenderly we had watched and loved,
And those mute lips to glad smiles moved.

The little gift from out our store,
Which might have cheered some cheerless hour,
When they with earth's poor needs were poor,
But never will be needed more!

It shows our faults like fires at night,
It sweeps their failings out of sight,
It clothes their good in heavenly light.

O Christ, our life! foredate the work of Death
And do this now!
Thou who art Love, thus hallow our beloved—
Not DEATH, but THOU!
—*The Changed Cross.*

The Errand-Woman.

(From the German).

Translated by the Rev. John Urquhart, Kirkcaldy.

VI.

JUST as Mrs. Feuerstake was about to cross over to Heinemann's, and was passing close under the windmill, the miller called to her: "Good-morning, Aunt Feuerstake!" The aunt returned the greeting and remained standing as the old miller came down the stairs. She used sometimes at this early hour to exchange a few words with him.

"I should like to know," he began, after he had cordially shaken hands with her, "what in all the world the Hoppelstedt's can be doing the whole night long. I have noticed for an entire week now that they keep their light burning the whole dear night through. One would think that the work-fever has got into the old shoemaker, and that even the long days are not long enough for him."

Mrs. Feuerstake looked toward the little house in the corner. Yes, to be sure, there was the light burning again. She herself had marked it yesterday and had had her own reflections regarding the lazy folks.

"Work-fever?" she repeated, jestingly. "I would rather believe that they had not put out the lamp from sheer laziness."

"Yes, that is more likely," laughed the miller; "they are not fond of bestirring themselves. What dirty, lazy people they are, to be sure!"

Mrs. Feuerstake would have liked to have chimed in with this, for the miller was quite right. But she bethought herself that she had gone out with the Lord Christ, and had invited Him to be her guest for the entire day. At the same time there came to her mind the eighth commandment, the conclusion of which really is to speak good of our neighbour, and to put the best construction on everything.

"The people are not of the worst sort," she said, apologisingly. "To be sure they are slow and cautious by nature, but they are frugal. If they earn by spoonfuls, they also spend in the same way. Others earn by shovelfuls, and cast away by shovelfuls. The Hoppelstedt's are better in the Lord's sight than such spendthrifts, and if they have no heads for speculation they are, nevertheless, good-hearted."

Mrs. Feuerstake, too, had here expressed the simple truth, but the truth seen from another side; for everything has its two sides, a good side and a bad one.

The miller laughed, and said: "Well, yes, good-natured simpletons are they all among themselves. Each has his mouth wider than the other from pure contentment and goodness."

"It won't be much trouble to go a little out of my way," said the aunt, "I will see what they have taken up with. I am the only one who passes through here when other folks are in bed."

She now took her leave and bent her way over to the corner. She herself was curious to know what the people were about; for her former jesting explanation she herself could scarce accept. It was difficult walking through the nook, which was distinguished for its needless puddles and marshy places. She skilfully piloted herself over it however, ascended the stone seat which was before the house, and looked in at the window. Yes, indeed, with small dim flame the lamp was burning on the table, but, why it was burning, there was nothing to shew. From the large curtained bed there proceeded a loud snoring. In front of it stood the cradle, and through the opened chamber door Aunt Feuerstake saw the other children's beds. She was now seized

with an uncontrollable irritation. "Neighbour Hoppelstedt!" she cried with a loud voice and knocked on the window. (She was well-known in the house, was god-mother to their only boy, and had recently sent him his first alphabet book). A fully-dressed figure raised itself in the bed. "Neighbour Hoppelstedt!" once more cried the aunt in her impatience. The figure put one foot out of the bed, but first pushed the black silk cap, the ribbons of which were hanging over the nose, to one side, then deliberately put on its slippers, and appeared at last, after the aunt's third summons on the window.

"I wished only to ask what is the matter with you," said the aunt, "seeing that your light has been burning all night."

"Yes, that is quite true," replied Mrs. Hoppelstedt, with good nature, and turned round to the lamp; "we were very hurried yesterday evening, god-mother, when we went to bed."

"But it has burned in the same way the whole week," the aunt reminded her.

"Yes, indeed," Mrs. Hoppelstedt assured her, "for the whole of the past week we have had to get off to bed in a hurry. But," she slyly added, "I also have been thinking it is better to put the lamp out at night and to light it again on the morrow."

"I should think so," said the aunt, assenting.

"And now good-night, and many thanks, too, god-mother. I will not detain you longer," Mrs. Hoppelstedt said, obligingly.

"You had much better stay up and get things put to rights for your husband and the children," the aunt advised her. "You see how near sunrise it is!"

"Yes, indeed, that is true too, I could make the coffee. Sebastian likes nothing better than to have a cup of hot coffee as soon as he gets up. But I have often said, aunt, one can't both sleep and make coffee at the same time, and, if one is always being hounded on, there is no pleasure in one's life."

"Now may the Lord be gracious to us both!" replied the aunt, sighing, and turned to step down from the seat.

"I have said, too," slowly continued Mrs. Hoppelstedt, "up there in heaven all our working will come to an end at last. Thou dear Lord, I would willingly let people rest if they would only let me rest."

There was such a look of simplicity on the broad face as she said this, that the aunt's heart melted. "Neighbour Hoppelstedt," she said, "if you have time make the elder children bring sand and stones and put them here in the puddles. I do not know how it happens that in spite of the hot season you have marshy places here."

"I have said that already," Mrs. Hoppelstedt assured her. "The place is so bad that the children's shoes are continually full of mud, and it is certainly to be wished that that should be stopped."

The aunt agreed with her in this, but now broke off the conversation and came away. When she turned into the footpath which led to the green-grocer's house she saw that here everything was already in motion. The husband was standing before the door and hanging up little clusters of flowers on the house. The eldest girl was stamping fodder for the pigs, and the wife stood on the hearth in front of the flaming fire.

"So busy already, cousin Heinemann?" the aunt asked after her morning greeting.

"From nothing nothing comes, aunt," replied the husband.

"That is very true," she assented.

Then the wife, too, came to the door, and the married couple consulted whether they should get three score, or six score, herrings from the town.

"So many new herrings?" asked Mrs. Feuerstake, in astonishment.

"New herrings," the wife replied with a smirk, and the husband added: "A couple of groschen more or less matter nothing to us just now. Business is prosperous; that is the main thing."

"I have already told you," continued the wife, "that the miller's man has

fetched us six score from Steinau. They are not fit to be eaten; they taste just like a bit of wood steeped in train oil. Yesterday evening the children themselves would not have them to supper. No, Aunt Feuerstake, you must get the finest, fattest, herrings for us. Our goodman must have everything of the best. I shall now go and empty the little cask," said she, "and you, father, give Mrs. Feuerstake two white thalers."

Heinemann put his hand in his purse and actually gave the errand-woman two white thalers. But as she was putting them in her pocket a terrible uproar arose in the bedroom, so that Mrs. Feuerstake involuntarily stepped in just behind the wife who had previously entered. And here was, indeed, a spectacle! The mother had no need to empty the herring cask. Robbed of its despised contents it stood in the middle of the room, and five half-naked children were jumping round about on the beds and bombarding each other with the herrings. For a long time they had carried on the fun quite gently and with subdued laughter, but now some of the salt had flown into little Sofie's eye. She screamed as though she had been pierced with a lance. The four other children fell out over this, arranged themselves in two hostile parties, and the stinking herrings, in the strife between the children, flew about among the beds.

"What in all the world is this?" screamed the mother. "Whoever can creep again into those beds? What may one expect to see from such training as this?"

She sought immediately for a stick. The children understood her movements and slipped out, naked as they were, through the other door into the kitchen, only Sofie was left screaming a solo which drowned the voice of the scolding mother.

"You are now rid of your bad herrings," said Mrs. Feuerstake quietly.

"They might as well have drenched us with the brine! We won't get rid of the stench before the next deluge," Mrs. Heinemann protested.

The father and the eldest girl had entered and had taken part in the scolding. The aunt now protested that she could not take the dripping cask in her basket, and, while Mrs. Heinemann with outstretched fingers drew the herrings from the beds, and the elder girl was hunting after the fleeing herring-heroes, Mrs. Feuerstake stepped up to the husband, who had gone back silently to his work.

"Heinemann," Mrs. Feuerstake now began earnestly. "I will herewith make you a present of two thalers." At the same time she held out to him the two white thalers. The man looked at her in utter astonishment. "The money is at least as good as presented to you, if you will let new herrings be new herrings," Mrs. Feuerstake continued. "If I were in your place I would lay the money past where no one's eyes would rest on it, and when in January the north wind blows about your nose, and your wife's mouth no longer waters for new herrings, I would unexpectedly fetch out the money."

The man put on a thoughtful face and placed the money in his purse.

"I mean well by you Heinemann, I advise you to do this often." With these words the old errand-woman cordially reached him her hand and went her way.

After some minutes she stood before the justice's courtyard. "If she will not have the blue dress," thought she, "then I will take it back quite patiently and buy a red one. Only I must make haste, so that I may be on the hill when the sun rises."

She was about to step into the house when the old grandmother met her.

"It is all right, aunt," she said, anticipating her. "We shall keep the dress. Mariechen looks very nice in it."

"I could very easily, however, take it back again," said the aunt. "I thought of trying violet; that is between red and blue."

"Ah, yes, violet!" said the justice's lady, who had just come out, "if it is not too much trouble for you."

"On the contrary, it is not worth talking about," the aunt protested, and took a friendly leave.

She would fain have passed the Schmidtmaiers' without calling, but her way to-day must be a way of peace, since she had invited so high a guest to be her travelling companion; and as she thought on this it at once became an easy matter for her to call at the Schmidtmaiers'.

"Love to the Lord Christ makes it very easy to bear with little stupidities," she thought; went into the court, found Mrs. Schmidtmaier in the kitchen, and with a kindly manner, offered her the tassels, which yesterday in her anger, she had kept in her basket. Mrs. Schmidtmaier looked somewhat cross. She thanked her however; she intended that the girls should do without the tassels, and Mrs. Feuerstake took as friendly a farewell.

With all these matters she had made herself somewhat late. The sun was already shining over the hill before she reached the top. She did not halt to-day and look around her; she had the true sunshine in her heart. She arrived, too, somewhat later at the parsonage to-day, and, in spite of its not being a birthday, found the whole family around the coffee-table. The Herr Pastor and his lady came forward with some eagerness to meet the old errand-woman. They had bethought themselves that the old woman had meant well with all her heart, and that they had repelled too harshly the proof she had given of her affection. They had thought of all sorts of means of appeasing their offended benefactress. The good folks did not know that Mrs. Feuerstake had a Helper with her who had saved them all the trouble. No! of appeasing and compensating there could, indeed, be no talk here! The old friend looked more warmly than ever out of her clear eyes, and when she gave her hand so cordially to the occupants of the parsonage, it was as though she would say: "I have forgotten it; if you would forget it too I would be heartily glad." These were at first quite perplexed, and they found it exceedingly difficult to bring the conversation round to the little parcel.

At last they succeeded, but as soon as they began to speak of it Mrs. Feuerstake said quickly: "Everything shall be done according to your wishes. The lady must give her name, and you will be able to set right what I have bungled. I know beforehand it will end to the satisfaction of both parties."

This was too much for the pastor's lady. She began to apologise with thorough sincerity and affection. Mrs. Feuerstake, however, once more cordially shook hands and came away.

"So everything has been arranged," she thought with joy, "and the Lord will still help me. Of the counsellor's lady I have no fear. Her intention was thoroughly good and she will suit herself to the circumstances. Then, too, I have the money in my purse for the letter from America. There is no help for it; I must know how things go with our good friend: I feel as much pleasure as a child in the prospect of hearing of him. I shall go straight to the post-office, too, and get the letter, and then the counsellor's lady will be so kind as to read it to me."

With this she concluded her meditation. Mrs. Feuerstake could do little in the way of writing, or of reading other's penmanship. It was this, however, that made her so good an errandwoman, for, seeing she had no paper to depend upon, she had all the more reliable a memory.

"We must learn," said the great French painter, Millet, "to infuse sublimity into trifles. That is power."

Theological soundness ought to be the glory of the Church; and it is only when a buttress to spiritual decay and corruption that it becomes a reproach. Doctrine is the framework of life: it is the skeleton of truth, to be clothed and rounded out by the living graces of a holy life. It is only the lean creature whose bones become offensive.—*A. J. Gordon.*

Correspondence.

MEDICAL MISSIONS.

SOME friend in Aberdeen wrote a letter to the *Baptist* calling attention to Dr. Macnair's recent article on "Medical Missions." In reply, the Secretary of the Baptist Missionary Society wrote the following letter, which we must leave Dr. Macnair to deal with on his return from America:—

To the Editor of the "Baptist."

DEAR SIR,—With regard to the letter dated "Aberdeen, Aug. 14," and signed "J. S.," which appeared in your last issue, calling attention to an article in the current number of the SCOTTISH BAPTIST MAGAZINE, on Medical Missions, specially in connection with the Baptist Missionary Society, without at all desiring to enter into any controversy on the subject, I deem it only right to say that, so far as the last twenty-five years are concerned, the committee of the Baptist Missionary Society have never to my knowledge declined the service of any candidate for missionary work because he was possessed of medical attainments; indeed, I can confidently affirm, on the contrary, that in all cases where in the judgment of committee the needful qualifications have been found, the medical knowledge has always been deemed of great additional advantage as a powerful auxiliary to mission work. The chief aim and anxiety of the committee of the society is to secure, first and foremost, candidates possessing the indispensable qualifications of the true missionary, and if in so doing they can also secure the additional advantage of medical knowledge and surgical training, they are only too thankful to do so. Nor do I know a single case in which a candidate has ever been declined by the committee on the ground of his being a trained medical man. Of the many young brethren recently sent out to the foreign field by the Baptist Missionary Society, it may be well to state that most of them have had the advantage of a longer or shorter term of study in connection with some well-known hospital or medical school, in one or two such cases, such training extending over two or three years.—I am, &c.,

ALFRED HENRY BAYNES,
General Secretary, Baptist Missionary Society.

19 Castle Street, Holborn,
London, Aug. 29.

Intelligence.

ABERDEEN. — CROWN TERRACE CHURCH.—On Lord's-day, the 25th of August, the Rev. Dr. Landels, of London, preached here morning and evening to crowded audiences, in connection with the anniversary of Rev. W. S. Chedburn's settlement in the pastorate. The sermons, which were much enjoyed by all, were of an eminently practical character, and adapted to be permanently helpful. A public social meeting was held on Monday evening, the 28th, in the large hall of the Christian Institute, which was most successful in every respect. In the absence of the senior pastor—Dr. Anderson—by reason of increasing infirmities, the Rev. Mr. Chedburn presided, and gave expression to his sincere regret at the existence of this necessity on the part of his esteemed colleague, and hoped he would yet be long spared among us. Afterwards he made reference to the encouraging circumstances that since the last anniversary there was a nett increase of the membership of forty-six; that the interest in mission work generally, financially, and otherwise indicated marked progress; and the work of grace among the young afforded ground for much gratitude and hope. Having intimated apologies for unavoidable absence received from several of the city ministers of different denominations, he introduced to the meeting severally

the Revs. H. W. Bell, F.C., M. Galbraith, and A. Dickie, U.P., who gave short, hearty, congratulatory addresses; after which Dr. Landels delivered a most powerful and telling address on "Our Relations to God," and some of His almighty-chosen agencies for re-establishing, strengthening, and developing those right relations, laying special stress on the Atonement and Cross of Christ. After a few remarks from Mr. Geo. Hay, Protestant missionary (from Glasgow), a most enjoyable meeting was brought to a close. The tea-tables—presided over by the ladies of the congregation—were profusely decorated with choice flowers; and the singing of well-selected sacred songs and solos, led by Mr. Emslie and his choir of church members, enhanced much the enjoyment.

INDIA.—The following is an extract from "Thirty-Eight years in India," by Mr. W. Taylor, retired B.C.S. (W. H. Allen & Co.):—"A curious incident occurred during our last residence at Cuttack, which deserves notice. When first we went there, and for several years afterwards, there was no clergyman of the Church of England, and the service was performed by the judge or magistrate. In the absence, however, of regular clerical superintendence, many of the resident Christians, the clerks, writers, and others, usually attended the services of the Baptist missionary—Mr. Lacy—a most excellent man who had done much good, and was very much respected. A curious result, however, of this irregular communion on one occasion presented itself. Those who had been in the habit of attending the Baptist chapel, and taking part in its service, were naturally led to adopt the missionary's teaching on the subject of baptism, and on one occasion, when a chaplain paid an official visit to the station, it came to his knowledge that one of the arguments used to attract converts to their sect was, that while baptism, or 'dipping' as the word signifies, was the ceremony indicated and exercised by the Primitive Christians, it was forbidden by the English Church. On hearing this, the chaplain, who was a man of determination and ingenuity, resolved to give a practical proof of the inaccuracy of this statement. Several children were to be baptised on the Sunday after his arrival. He preached an excellent sermon on the subject, pointing out the absence of all prohibition against immersion, and explaining that the custom of sprinkling had been introduced as a matter of expediency, owing to the coldness of the climate and the European costume. But his practical illustration was to come. It was observed, with some surprise, during the service that the temporary font constructed for the ceremony was a tub, and that, to all appearance, full of water. When the service was over, several children were prepared, and the first taken up was the little daughter of a civilian. The baby was in the mother's arms, who handed it to the clergyman; to her alarm and dismay he took it in his arms, and, plunging it into the tub, drew it deliberately through the water. Mamma, I am sorry to say, was not only alarmed, but offended. The same process, however, was followed with the other children, though not without silent indications of remonstrance. The service created a sensation, but the eyes of the semi-Baptists were at once opened, and the legitimacy of baptismal immersion was never again questioned.

RUSSIAN POLAND.—In Russian Poland there are reported to be twelve Baptist missionaries, five churches, and about 2000 members.

SHETLAND.—LERWICK.—Mr. Richards, of the Tabernacle College, has accepted an invitation to the pastorate of the church.

SHETLAND.—SANDSTING.—Mr. T. Young has been presented with a beautifully bound copy of the large type auxiliary Reference Bible by the members of his Bible Class.

SWEDEN.—The Baptists in Sweden now number 20,000 members. Their churches have enjoyed a continuous revival during the past year, and the Government is becoming more tolerant to them.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor no after than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 46 Gilmore Place, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of October, 1882.

SCOTTISH
BAPTIST MAGAZINE.

The Autumnal Session.

THE Autumnal Session of our Union and Home Missionary Society has come and gone. The meetings this year were more numerously attended than for years past. Especially was this the case with the meeting of the Total Abstinence Society. This large attendance must have been gratifying to our temperance friends. The Reports of the various agencies testify that good work has been done and are most encouraging. The address of the new President the Rev. W. Tulloch was characteristic, being eloquent, forcible, and orthodox. The speeches at the other meetings were fairly interesting, but not unusually so. It must, we fear, be acknowledged that the keen and prolonged discussion of the Educational Question in the Council of the Union, notwithstanding the healthy tone in which it was carried on, to a large extent unfitted delegates and friends for listening to public addresses.

Apropos of the determination of the Council to secure a permanent tutor for our students, two questions are being anxiously asked, viz., What is to be the future character of our Ministerial Educational Institution (is the collegiate system to be maintained, or is what has been called "the one man system" to be adopted), and How is the Institution to be maintained? These questions should be distinctly answered. We do not for a moment undervalue the increase of strength which the Institution would derive from having the entire services of a tutor whose scholarship and power to impart instruction command universal confidence. But whilst we sincerely trust that he may see his way to accede to the request of the Council—whilst we should regard his removal to England as nothing short of a denominational calamity—still we think that, prior to the appointment, these two questions should have been more definitely decided than they have been. Do the members of the Council intend to throw upon the permanent tutor the responsibility of settling the first of these questions? If so, we unhesitatingly say that it is at once unwise and unfair for them to make such a demand of any tutor. Then as to the maintainence of the Institution. Is it to depend upon voluntary annual subscriptions, or is it to be raised by an endowment? We seriously doubt the advisability of the former course, knowing something of the difficulties which similar Institutions have in thus securing their funds. In short, in our humble judgment it was due to the permanent tutor that both of these questions should have been definitely decided before his election.

It would be wrong to close this brief notice without saying that our late President—Mr. J. Walcot—by the remarkable wisdom, prudence, and patience with which he presided over the meetings of the Council won gratitude and admiration, that no words of ours would be sufficiently adequate to state.

Proceedings at the Autumnal Session.

THE Annual Meetings were held at Glasgow on the 24th, 25th, and 26th ult.

The Scottish Baptist Temperance Society.

The Session opened with the Annual Meeting of this Society on Tuesday afternoon in the Hall of Adelaide Place Church. The Rev. W. GRANT, President, occupied the chair. There was a good attendance of members. After prayer, Mr. Grant expressed the pleasure which the formation of this Society afforded him, and referred to the interest of the churches in the subject of temperance as a sign of the times and a prophecy of the ultimate triumph of this principle. He firmly held that the gospel and temperance should go together, and he hailed with satisfaction the tendency towards this Union at the present time.

The SECRETARY read his first annual report, from which it appeared that a good beginning has been made towards realising the objects for which the Society exists. In response to a circular thirty-five ministers professed their adhesion to our principles, and this, although a large proportion, does not fully represent the number of actual abstainers. We have no means of estimating the number of abstainers in the membership of our churches, but we have no doubt that the members are as earnest upon this question as the ministers. A deputation was appointed by the committee to meet the students during the Session, and a very pleasant conference was held with them. Several addresses were delivered by honoured brethren, and of the sixteen students present, fourteen enrolled themselves as members of our Society. This must be very gratifying to all interested in the future of our denomination. Large meetings were held during the year in Edinburgh and Aberdeen in connection with the Society, and a good work has been done in Dundee and Kirkcaldy and other places in furtherance of its objects. Altogether the outlook is at present very hopeful. It is evident that our denomination is determined to do its part in the great temperance movement, and the success which has attended the Blue Ribbon Army is, we trust, an augury of the time when our Societies shall be no more needed, and the vice of intemperance shall be swept from our land. The Committee recommend the Society to the abstaining members of our churches, and would urge those in sympathy with us to join us in the good work in which we are engaged.

The Treasurer gave a satisfactory report showing a balance on the right side. Office-bearers were appointed for the present year, and after some other business was transacted, a very interesting meeting was brought to a close with prayer.

The Annual Sermon.

Divine service was conducted in Adelaide Place Church at eight o'clock on Tuesday evening, when the annual sermon was preached by the Rev. Alex. Wylie, M.A., of Edinburgh.

The Prayer Meeting.

The proceedings on Wednesday began with a prayer meeting at ten o'clock, which was well attended.

The Council of the Union

Met at eleven o'clock on Wednesday morning. The Council having been duly constituted, several items of business on the agenda paper were discharged. Four new churches were received into the Union—viz., Helensburgh, Selkirk, Cambuslang, and Pitlochry—and several gentlemen as

personal members. The following office-bearers were then elected for the year: Vice-President, Mr. Heriot, of Kirkcaldy; Treasurer, Mr. H. Bowser, of Glasgow; Secretary, Rev. G. Yuille, of Stirling. Auditors for the various funds were also elected.

On the question of Ministerial Education Mr. BOWSER moved, "That the thanks of the council be given to the tutors for their labours, and that they be requested to continue their services during another session."

Dr. M'NAIR moved as an amendment, "That a permanent tutor be forthwith appointed to conduct the theological education of the students of the Union, and that, until the Council see its way to appoint other permanent tutors, he be aided in his work by lecturers who shall be appointed annually, and who shall deal with such subjects as may be deemed desirable by the tutor and the Educational Committee."

The Council was adjourned to Thursday when, after a long discussion, the amendment was carried by a large majority.

It was then proposed that Dr. Culross be forthwith elected to the tutorship, and a deputation was appointed to wait upon Dr. Culross.

At this stage the Council was again adjourned. Upon resuming in the evening, the Treasurer intimated his resignation, and gave as his reason for so doing, the vote that had been passed, it being, in his view, a vote of want of confidence in the Educational Committee. The Council reluctantly accepted the resignation, and remitted to the General Committee to supply the vacant office. A resolution in favour of Disestablishment was proposed by Rev. J. Crouch, of Paisley, and passed unanimously.

An invitation to hold a Spring Session of the Union at Dundee, was conveyed by the Rev. C. S. M'Alpine, and accepted.

A TEMPERANCE TEA-MEETING

Was held on the afternoon of Wednesday in the hall of Adelaide Place Chapel; Mr H. Rose, of Edinburgh, in the chair. After tea the chairman, in opening the proceedings, remarked that the Society was only formed last year, and that it had in that brief period made satisfactory progress. He had been forced by Christian conviction to the necessity of coming out and acting upon the principle of entire abstinence from all intoxicating drink. His experience as a magistrate also convinced him that the drink was at the root of a great deal of the crime of the country.

Rev. C. S. M'ALPINE, M.A., B.D., of Dundee, gave an excellent address on the duty of the Christian Church to the temperance movement.

Mr H. A. M'LEAN of Glasgow, gave a racy speech, full of interesting reminiscences of the early Temperance Reformers, and

Rev. T. LISTER of Leslie, closed with an earnest appeal to our churches on the vital question of saving the lost, and especially those exposed to the temptations of the liquor traffic.

There was a very large gathering, the hall being full, and at the close a great many joined the Society.

THE PUBLIC MEETING OF THE HOME MISSION.

THE public meeting of the Home Mission was held in the evening in Adelaide Place Church, the area of which was well filled. Mr. James Irons presided. After an interesting address from the chairman, in which he referred at some length to the organisation of the Society,

Mr. ROBERT LOCKHART, in the absence of Dr. M'Nair, submitted the Secretary's report, which set forth that the operations of the society had been quietly and steadily carried on throughout the year which had just closed. The list of missionaries on the staff numbered 26, as compared with 25 last year. The vacant station at Pitlochry had been taken up, and three new stations had been added, and three missionaries appointed to them. The first was at Strathspey, and very favourable accounts of the

work in that district had been received. The second new station was at Cumnock, Ayrshire, a mining district which had great need of evangelistic efforts. The third new station had been taken up, at the request of friends in Kirkcaldy, at Sinclairtown, a large and populous suburb of the town. As to the finances, there was no actual deficit in the treasury of the society. The accumulated legacies of former benefactors had formed a fund from which the ordinary income had to be largely supplemented, and it was fast melting away, and at the same rate it would be exhausted in a very short time. The committee asked the assistance and prayers of all who took an interest in the work.

Mr. C. ANDERSON, the treasurer, in submitting his report, said the funds were in a very satisfactory condition, although they had frequently to draw on the legacy fund in order to make the general account balance. The receipts in subscriptions were—from England £952 10*s.* 7*d.*, and from Scotland £689 16*s.* 1*d.*—making in all £1642 6*s.* 8*d.* They had also received two donations of £200, one of which was specially for Kelso. They transferred altogether from the Legacy Fund, £887 5*s.* 1*d.*, but they had still £500 of that amount, which would come in for the salaries at next quarter day. The balance at present was £531 1*s.* 8*d.*, and the legacy account balance was £1838.

Mr. MAITLAND moved, and the Rev. C. CHAMBERS, of Perth, seconded, the adoption of the reports. This motion having been passed, a number of addresses were delivered.

The Rev. OWEN D. CAMPBELL, M.A., Edinburgh, said the object of the meeting was not to congratulate one another nor to listen to words of oratory, but to hear of the work of their missionaries, in order that the spirit of Saviourship might be kindled and quickened in their hearts. It was well known by all those who constituted the audience that the aim of the Society was the dissemination of the gospel of Christ in the dark and unenlightened villages of the Highlands and Islands of Scotland ; not, as he might sincerely say, out of any disparagement of similar efforts which were being put forth by other Christian denominations, but simply because it was palpable to all who knew the real state of this country in the rural districts, that there was still great need for evangelistic work. Continuing, Mr. Campbell said—Supposing we were asked, Why do you engage in work like this ? we might answer this question by dwelling upon these facts—that individuals are strong and happy, homes bright and cheerful, and society flourishing just in the degree in which Christ gains dominion in men's hearts and over men's lives. The publication of the gospel is the communication to men not only of the great inward blessings of peace with God and holiness of life, but of many outward and secondary blessings. To lead a man to believe in Christ is not only to open to him "a new and living way" into eternal rest, but it is to magnify many times the value and happiness of the life that now is. It is recorded that the moment the statue of Memnon was struck by the rays of the rising sun, it gave forth a strain of sweet and joyous music. In like manner, when the light of God's truth falls upon the heart of man it becomes joyous and glad. And because this is so, we should engage in work like this. Another answer is suggested by the thought, Freely ye have received, freely give. We should aid others because God has aided us. And not only that, but we are Christians, and the religious condition of others is our concern, because it was Christ's concern ; for to be what Christ was, and to do what He did, is the sum and substance of Christianity. The ends that Christ set before Himself must be our ends, and these ends were to seek and to save the lost. The seeking went before the saving ; He went seeking those who had no wish to come to Him. He did not rear a church and a pulpit and preach to those who were anxious to hear, but He passed by the temple and the synagogue to raise His voice and utter His invitations in the highways of life, where the ruined and lost were, and that is just what

our missionaries are doing. To be at all like Christ a society that has for its aim the quest of the lost, must have our interest and support. The existence and increase of such societies in the present day bear witness that the Church of Christ knows something of His spirit, but all sincere Christians will yearn for the gift of more of His spirit, and the great purpose of a meeting like this is to quicken in all true hearts this sublime longing. There was another reason for supporting a Home Missionary Society. Our Lord at Bethany told His disciples that in His name repentance and remission of sins should be preached in all nations, *beginning at Jerusalem.* The reason why our Lord required that the disciples should begin at Jerusalem was because they were there, and it was natural that they should make known the gospel first to those who were nearest to them. This principle underlies all our Home Missionary operations *beginning at Jerusalem;* not stopping there. Our charity ought to occupy the place which the poet has assigned it—

> "Parents, children, friends, neighbours first,
> We embrace our country next,
> And next all human kind."

The Rev. H. E. CROFTS, then addressed the meeting as follows:—The duty I have to perform to-night is a very simple one. The Home Mission Committee has asked me to give you a short account of the position of the Baptist Church in Kelso, and of the work which is being done by it; our church being, I believe, the youngest of all the churches under the care of the Society, in whose interests we have met to-night. In June 1880 I preached in Kelso, and on the 1st of August of the same year, I began my ministry there this being my first day after leaving Rawdon College. Before going to Kelso I had been told that it was a very hard place to work, and I can understand a little of what was meant by that now. Many of our smaller towns, and especially of our ducal towns are, for many reasons not far to seek, much harder to work than most places. Happily the causes which led to this are fast passing away. It arose chiefly, I think, from the fact there was very little independence of thought or action, and that many evidently looked on conscience as a thing too troublesome to keep in a place where patronage was to be secured; acting thus on the principle of one of Shakespeare's characters in Richard the Third, when he said in regard to his conversion—"I'll not meddle with it. It is a dangerous thing. It beggars any man that keeps it. It is turned out of all towns and cities for a dangerous thing." There is an amusing thing recorded in one of the guide books to Kelso, which is, perhaps, of little credit to the town, but which shows that Kelso has for many centuries borne the same character of being hard to move. "It appears that Kelso was strongly Jacobite in sentiment, and misled by its reputed proclivities, the army of the Pretender in the '15, in expectation of there receiving material support and recruits, made it the gathering place for the Stewart adherents from the west and north. Here, consequently, the supporters from the districts met and confederated with the Highlanders. The inhabitants gave them much vociferous sympathy, but no men, and we hear of no money. And, again, in the '45, Prince Charlie arrived with like anticipations. The population were ready enough to drink deep healths to his cause, but not to put their necks in jeopardy for it. So apparent was this to the prince, that at a social meeting with his Kelso partisans, he sneeringly remarked that he had many drinking friends among them, but none who would fight; and it is a fact that he did not get a single adherent in the town." On the other hand it must be said for the Kelso people that if indifference is the rule, when they do firmly lay hold of any principle, they are not easily shaken out of it. If they do not readily kindle into enthusiasm, they yet hold most tenaciously to that which they do believe. Well, we laboured away for the first year, and at the end of that time our membership stood at 15, instead of at 14. Reviewing the year's

labour from that point the prospect seemed dark enough, and it needed no little faith to believe that a Baptist church would ever be firmly established in Kelso. However, looking back now on our first year's work, I can see it to have been needful. Often the least obtrusive is the deepest work, and often the most hidden is preparing the way for results the grandest and divinest; as the seed-corn hidden in the ground is, in its hidden processes, being quickened into a life that, by-and-bye, shall appear above the ground and bear full fruit. There is no deeper lesson in life to learn than distrust of much we see and handle, because so much of what is best and deepest lies beyond all this, and can no more be measured by statistics than a sunbeam can be laid hold of by a pair of pincers. As if to make the prospect still darker, it was during my first year's ministry that we lost the Rev. Dr. Cooper, an old Canadian minister, than whom I never met a truer, kindlier, or more Christ-like man. We owe more to Dr. Cooper's faith and prayers, and his unassuming gentleness, than I can well express, and than anyone can understand who never knew the man. I must not dwell here, but I could not pass on without saying one word as to his character. Kelso must not, and will not, forget Dr. Cooper. Then as to last year's work we can report progress, and progress that can in part be marked by figures. I had the pleasure of receiving into the church 16 by baptism, and 5 by letter, the nett increase for the year being 20. Of these 16 I baptised, 7 professed to find Christ by the preaching of His word in our church; the rest were already converted. The year opened for us with very promising signs. Mr. David Ross, our Town Missionary, was baptised, not meaning to join our church, but reserving to himself the right of action in matters of conscience. However, solely in consequence of his baptism, he was dismissed from his post—very wrongfully as we think and can prove—but like a great many other wrong things God overruled it for the advancement of the truth it was meant to destroy. Mr. Ross himself we have now working amongst us, Miss Makdougall employing him as her agent after his dismissal; whilst his example inspirited others boldly to profess Christ, and many who before had not the courage of their convictions, now came forward to declare their faith in Christ by baptism. There is something inspiring in example, especially in an example which risks everything out of loyalty to Jesus Christ. As Longfellow sweetly says :—

"Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.
"The tidal waves of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares."

I'm not going to say more about Mr. Ross. I see here to-night a Glasgow layman, who very chivalrously championed our cause, who will be glad to give you any further information. After speaking of the difficulties and encouragements of Christian work in small churches, Mr. Crofts concluded by saying, Now I must leave off. There is much else I should have liked to say, but time is up, and you know the old saying, "People don't mind what we leave *out*, so long as we only leave *off*."

The Revs. W. GRANT, of Edinburgh, and ALEX. SMITH, of Largo, also addressed the meeting.

THE PUBLIC SESSION OF THE UNION.

The Public Session of the Union was held on Thursday afternoon at one o'clock, in Adelaide Place Church. Mr. Walcot, the retiring president, took the chair, and introduced the new president—the Rev. Wm. Tulloch—remarking that he was certainly entitled to this honour, as he was practically the founder of the Baptist Union of Scotland, and but for the fact that he

had fulfilled the duties of secretary so ably for many years, he would have been elected to the position of president long ago.

Mr. TULLOCH then took the chair, and, having thanked the Union for electing him as their president, proceeded to deliver his inaugural address. He said he had taken for his subject the Baptist Union of Scotland, treating it under three general heads—historical, expository, and critical. As one who had been identified with the Union from the very outset, his narrative might furnish material for the future historian of the denomination. It made one feel old, and sad as well as old, to think that there were now only four or five ministers in the Union to-day who were on its first committee, and of the pastors of the fifty churches of which the Union was originally composed, only some fourteen or fifteen survived in that capacity, and not one of the original number now occupied a pulpit in Edinburgh or Glasgow. The constituency of the Union at large had, no doubt, been equally affected by the lapse of time—short, comparatively, as that had been. He then gave a sketch of the earlier attempts that had been made to form a Union by Mr. Haldane and Mr. Johnstone, the scheme of the latter being modelled upon the English Baptist Union, and aimed, though with a less comprehensive programme, at pretty much the same kind of work as the present Union does —undertaking to educate young men for the ministry and aiding weak churches. That organisation did not lack vigour, and did much good, although it had not the support of the leading ministers. Mr. Johnstone never got the credit he deserved for his well-meant attempt. After this Union became defunct the late Dr. Paterson originated an association of individuals which lasted for 12 years, which was eventually merged into the present Union. The principal work done by it was educational, although not exactly on the lines of the existing organisation. One of the most attractive features of the association was its conferences, at which important topics bearing on the life and work of the church were profitably discussed. Several of the present pastors of the churches were educated by the association. The labour performed by Dr. Paterson was Herculean, but it could not be said that the association had the full confidence of all the churches. At the annual meeting of the old association in 1865 a committee was appointed to consider the advisability of forming a Union of all the churches. At the next annual meeting, held at Glasgow, a motion that it was desirable to form a Union was carried. Arrangements having been made and rules drawn up, the present Union was inaugurated in the hall of Hope Street Church, Glasgow, on 21st October, 1869. Three things were specially aimed at by the founders of the Union:—First, the promotion of mutual love and helpfulness; second, the exhibition of New Testament Christianity; and third, evangelisation and church extension. Mr. Tulloch then proceeded to consider the subject of ministerial education—a subject which did not always receive the consideration which its importance demanded. This might have been the effect in the beginning of their history of a recoil from the flagrant abuses of the Established Church. Referring to the dangers to which the Union, in common with the other religious bodies, was exposed in the present day, Mr. Tulloch said—I have always regarded the Baptists as the advanced guard as representing the dissidence of dissent, the Protestantism of the Protestant religion, the first assertors and the most consistent upholders of religious liberty and equality, in short, as holding the Thermopylæ of New Testament Christianity; and I felt honoured in belonging to such a body. The other denominations have been on their trial of late years. The first was the United Presbyterian Church. One of its ministers, among other things denied the eternity of future punishment, and his church excluded him. The next case was that of the Professor of Hebrew and Old Testament Literature in the Free Church College of Aberdeen. After a protracted trial he was deposed from his office on the ground "that the principles, critical and theological, advocated by him were subversive of all confidence in the Old Testament as a divine revelation, as

well as of all faith in the fundamental doctrines of Christianity." The last case I take from the Established Church, and refers to one of the writers of the famous "Scotch Sermons," which have been characterised as "heathen sermons," and with a special reference to which a reverend doctor said on the floor of his Presbytery in this city, "That they could not shut their eyes to the fact that to a most alarming extent the Church of Scotland was diffusing the poison of rationalism through the community, and, under the guise of Broad Churchism undermining, or rather openly assailing, Christianity as a revelation from heaven, and inculcating a system of pure naturalism." The decision in this case, was not so satisfactory. The writer of the heterodox sermons, to be sure, made some sort of confession, and was rebuked from the Moderator's chair. Breadth of view or "Broad Churchism" is spoken of as characteristic of the the finest natures of our time. But the question is, what in God's estimate is fineness of nature? Is it the product of the first or of the second birth? mere human culture or divine development? If our views of truth, whether broad or narrow, are not imbibed from the only legitimate source—the Word of God—of what value are they? And should the transcript be broader than the original? These broad views never define themselves. To formulate their opinions, or rather negations, into a creed is never attempted by large numbers who avow them. The theological formula, if attempted, would offend by its unlikeness to Scripture, or would be seen to be absurd for want of a logical basis. A system of doctrine is a hampering thing to men who are anxious that their thinking should be allowed to develop according to their idiosyncrasies. The constitution of the Baptist Union of Scotland requires that its members shall consist of Baptist churches and individuals holding evangelical doctrines, as distinguished from rationalism. There is no medium between the evangelism of Christianity and rationalism; we must embrace either the one or the other. And there is nothing of such moment to our churches as to have a consistent moral position from which they can speak with a clear conscience to the world. Is it for the world to dictate the creed of the Church? standing as we do in the straight line of the great evangelical succession are we to forfeit so rich and precious a heritage? And for what? Is it for a system that repudiates many of the most vital truths of Christianity—that eliminates from its teaching the death of the Son of God as an objective atonement, and makes man's own self-consciousness a sufficient guide in his relations to God and eternity? Or is it for the dogma of universal fatherhood, which leaves its unhappy offspring destitute of all the privileges of true sonship, or the annihiliation theory, with its materialistic doctrine of conditional immortality? The glorious gospel is alone the true Jerusalem blade—the sword of Goliath—and there is none like it. Without it we are powerless, and must therefore die out; you can neither interest nor attract the spiritually intelligent and earnest of other denominations; nor can you excavate the heathen around you. To attempt it would be just another illustration of the impossibility of making brick without straw; this, and this only, has proved itself to be the only moral force that can regenerate depraved man. But with churches composed of believing men and women, who experimentally know, love, and feed upon this Gospel as a fulcrum on which to rest this lever of the world's regeneration, you can do what Archimedes ardently desired, but failed to do. I am fully persuaded that the only hope of the Union's continued usefulness, and the only hope of another advance equal to and exceeding the first decade of its existence—the most prosperous decade by far of our whole denominational history- lies in the bold and faithful preaching of the Gospel of the grace of God, and in the accompanying baptism of the Holy Spirit.

The Reports.

The SECRETARY'S report was then read. It stated that eight churches

had failed to send in returns. The Union now consisted of 82 churches, with a total membership of 9217, being an increase of 301 on the previous year. Four new churches had been received into the Union during the year, all of them recently formed congregations, which went to show that Baptist principles were spreading in the rural districts. There had been 776 baptisms. Twelve churches showed no additions by baptism, but in the preceding year 18 were in this position. A decrease of membership was shown by 23 churches, against 24 the previous year, but in most of the cases the difference was merely due to the stricter investigations which were being made into the state of the roll. Connected with the Union there were altogether 71 Sunday Schools, with an attendance of 8069 scholars—an increase upon the previous year of four schools and 645 scholars. In connection with the churches there were 160 preaching stations and cottage meetings. During the year one new chapel had been opened at Broughty Ferry, one was nearly completed at Hawick, and another was in course of erection at Dunfermline. The total debt upon the churches amounted to £12,305 15*s.* 9*d.*, the whole amount paid off during the year amounting to £1654 10*s.* 9*d.* Altogether the churches were in a very satisfactory condition. Referring to the changes during the year the report shews that two brethren have emigrated to Canada and one to Australia. Rev. A. Young resigned the pastorate of the church at Elgin, and has been succeeded by Rev. W. Tulloch. Rev. Jas. Dann has resigned his charge at Greenock, and re-crossed the border. The following vacancies have been filled:—Perth, by Clarence Chambers; St. Andrews, by J. G. Gibson, from Metropolitan Tabernacle College; Peterhead, by D. Lewis, from Brighton Grove College, Manchester; Arbroath, by J. W. Campbell, from Metropolitan Tabernacle College; Old Cumnock, by Chas. Donald, a former student of the Union; Coatbridge, by W. Millar, as an agent of the Home Mission; Westray, Orkney, by P. F. Slater, also a Union student; Lerwick, Shetland, by E. Richards, from the Metropolitan Tabernacle College. Three churches have received aid from the funds of the Union during the year, and from each of these an encouroging report has been received. Two other aid-receiving churches have now become self-supporting—viz., Wishaw and Irvine. Evangelistic work was engaged in by the Union to a small extent during the summer at Alloa, Forfar, and Fraserburgh, and the churches in these places had been greatly strengthened by the labours of the brethren. A Spring Session was held at Aberdeen in April last, and a series of encouraging and stimulating services were then engaged in, which were largely attended by representatives of the churches, especially in the North.

Mr. BOWSER, treasurer, then presented the abstract of accounts for the year, from which it appeared that there is a balance in favour of the General Fund of £176 9*s.*, and in favour of the Beneficiary Fund of £298 1*s.* 11*d.*; but a balance against the Educational Fund of £59 10*s.*

On behalf of the Ministers' Provident Fund, the TREASURER stated that the fund commenced in 1874 with a subscribed capital of £2,105 4*s.* 10*d.* This has been increased by beneficiary subscriptions, interest, and donations to £3,911 6*s.* 2*d.*; the payments and expenses of the fund amount to £117 16*s.* 1*d.*, leaving the present strength of the fund at £3,793 10*s.* He urged the advantages of the fund on those who had recently become pastors of churches, and appealed to the Union to make an effort to raise the fund to a level of £5,000, as originally contemplated.

On behalf of the Beneficiary Fund, Mr. H. ROSE reported that, although the contributions had not been quite equal to those of former years, yet, owing to the comparatively small demand upon the fund, the balance in favour of the committee had not been diminished. The committee again commended the fund to the Christian consideration of their constituents.

Mr. JAMES WILSON, on behalf of the Loan and Building Fund, reported that he had received £196 in subscriptions during the year. The only

application for loan, to the extent of £200 had been granted. At present there is £1,350 in deposit receipt, and a balance of £270 on current account. The whole amount of the fund is £3,772 6*s*.

These various reports were duly proposed and adopted.

The Educational Report for the year was also submitted and adopted.

The Annual Dinner

Was served to the delegates and friends, including ladies, in the Christian Institute, Bothwell Street—Mr. James Wilson in the chair. At the close a few remarks were offered by the Rev. D. Lewis, of Peterhead; and the Rev. J. Murphy also spoke, appealing on behalf of the British and Irish Mission. A vote of thanks was proposed by Mr. Rose to the Glasgow friends for their hospitality to the delegates, and was responded to by Mr. James Irons.

The Public Meeting of the Union

Was held on Thursday evening in Adelaide Place Church, the President in the chair. The attendance was large. After a few introductory words, the Chairman called upon the Rev. W. Mackintosh to speak.

Mr. Macintosh announced as his subject "The Secret of the Church's Attractive Power." After referring to a few out of a host of things talked of as remedies for the present failure of the Church in winning men, said it was our bounden duty to listen to the counsels which call upon us to make our sanctuaries bright, and clean, and comfortable; to make our service of praise more fitly utter, and more fully cultivate the life of the soul; to make our welcome to strangers, who join with us in worship, more warm and sincere; and above all, to make our pulpits think the thought and speak the speech of the present. But after we have done all this, something more is needed. The distinction is being drawn to-day between the Christian religion and the religion of Christ. The questions are being asked is this or that a corruption of Christianity or the inevitable result of its development? Are we returning to Pagan times when men were esteemed rather for what they did than for what they were? Is the visible body to be exalted above the invisible life? It is the church's duty to give emphatic answers to these questions, to say distinctly what are means and what are ends; what is reality and what is show; what are eternally true and good, and what are passing tempting semblances. If a throng of excited worshippers, the loud incessant clang of religious machinery, the pouring out of gold without stint, if a faultless creed, a service musically perfect, prayers and sermons, short, fervent, impassioned, if this, or the opposite of this, be religion, let us say so; but if we believe that we may have all this and yet fail in making society more religious, let us give the first place to that without which every other thing is terribly unreal. Let us go in for that method which the history of the past, the teaching of Christ, and our own experience of life most highly commend, *viz*., *the winning of men by the force of personal Christian character*. This method, we believe, needs to be enforced, because in the religious world to-day, as well as in the natural, there are attractions and attractions. There is an attraction that is luring men to death—it is like that of the flame for the moth; there is an attraction that is limiting, and separating, and abandoning—it is like that of the magnet which draws the iron and leaves the gold and the pearl; there is an attraction which has no regard to freedom, which seems by a coarse compulsion to be drawing men apparently in spite of themselves—it is like that of the moon for the waters; but there is also an attraction which is all-giving, all-smiling, all-conquering—it is like that of the sun for all created things. Now it is the revival of this last and highest form of power that the church most requires. A pure, simple, Christian character displayed in actual life is the divinest method of attracting human hearts. It is the mightiest argument in favour of the Divinity of our religion. It centralises us in God Himself. It will

disturb and stimulate the inner life of our villages and cities as no sound of brass can ever do—it disturbs as the light disturbs the darkness, and the summer the winter. It produces results like itself, which cannot be pounced upon, taken up, and measured. It is intangible, indescribable. No man knows whence it comes, or whether it goes, but no man who feels its calm light and genial warmth can fail to know its power. Men who have been paralysed by forms, or repelled by controversy, or wearied out by the religion of mere heaven-hunting, will be attracted by the realism of life. Quiet, reflective, self-balanced young men and women, who cannot smother their self-respect and join any ranks that may be formed, will stand in awe, and gain inspiration from the vision of moral nobleness and lofty unselfishness. Children, too, with their quick discernment of all that is real, will open both eye and heart when they come near a living picture of Him who put His hands upon them and blessed them. And the poorest of the poor, and the lowest of the low, many of whom know full well the attractive power of an evil character, have inner springs which the reproduction of Christ's life will touch. This is a method which cannot prove unsuccessful. It is a ministry either of life or of death. If the church but clothe herself in the free, pure, personal, universal attractiveness of Christ, she will find that her Master's spell has not been lost. The beating of a pure church's heart will be answered by the pulsations of the heart of the big, burdened, unhappy world. But, on the other hand, so long as we are inconsistent, our fellowships will go on breaking up and scattering; so long as our religion is mechanical, and soulless, men will remain blind to the supernatural; so long as we manifest a feverish anxiety about saving the souls of others, while neglecting to make our own souls honest and pure, men will suspect and distrust us; so long as we choose Christ for our text and give a six-days exposition of worldliness, men will not say "we will go with you," for they cannot add "God is with you." The day of the church's ingathering will begin to dawn when the world beholds more of the propagation of the gospel *in* us as well as *by* us. The method suggested will not by itself accomplish everything, but without it we shall have little power with man, and no power with God. It distinctly proclaims that Christianity is not something that exists apart from man. It implies that our first, and hardest, and grandest work is in our own breasts. It goes on the principle that by perfecting self God is best glorified, and mankind most blessed. By adopting this method we shall be in no danger of resorting to devices of human expediency in preference to divinely-appointed means. It leads us back with clear vision and sure grasp to the facts of the gospel and the necessities of the human mind and heart. It calls upon us to answer the deepest of all questions—*by what* and *on what* can man live? In other words, How can a true Christian character be produced, developed, and perfected? The answer to which is found in the old words of inspiration. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." And if we are to wield the Spirit's power, we must not despise the Spirit's weapons. He commended this method, because above everything else it proclaimed the divinity of the religion we profess; it indicated the simple, pure, practical work we have to do for man, and it implied that it must be straight from God that we get our power. Any method that proceeds on the principle—attract in order to save, he most strongly condemned. If our hope of winning men to Christ lies in any external influence, we have virtually given up our faith in the charm of the story of Calvary; we have practically shut out the Spirit of God, and declared our want of dependence on Him. When the Christian church makes the high resolve "For to me to live is Christ"—when she is full of His life, obedient to His law, faithful to His pattern, and loyal to His throne, men will not refuse to listen to her message, and God will not delay His answer to her cry. When she practices, as well as preaches, the spiritual gospel of the sacred motive, the subdued temper, the steadfast justice, the

calm patience, the transparent purity, the sacrificial deed, then Orpheus' fabled power of drawing stocks and stones will be hers; then, and not till then, will she go forth to the conquest of the world "fair as the moon, clear as the sun, and terrible as an army with banners."

The Revs. W. S. Chedburn of Aberdeen and W. H. Elliott of Glasgow, also delivered short addresses.

Mr. ELLIOTT in the course of his address said: For my own part I frankly avow I believe more firmly to-day in the position we take as a denomination than ever I did in my life. Increased knowledge and reflection deepen my conviction that the attitude in which we stand towards the world is the wisest and best the Christian church can assume. And in saying this, let me guard against possible misunderstanding by stating that my respect and esteem for those who differ from us have not dimished one jot, but rather, I think, heightened also. I am far removed from sympathy with anything approaching denominational envy or rivalry; our work as parts of the one great Church is not to confront or rail upon each other, but to advance step to step and shoulder to shoulder as regiments of one great army. In saying what I do, I simply mean that I have become more perfectly satisfied that to endeavour to uphold the ordinance of baptism in its integrity is a wise and right thing to do. And what is it that the labour and experience of a few years have taught me? Am I assured now more decidedly than ever that the immersion of believers was the only baptism known in apostolic days? I may be; but that fact alone would hardly confirm me. The one truth in relation to this matter, which reflection and experience have emphasised is, the essential separateness of the Christian church from the world, and the seemliness of giving this separateness bold expression; and it is because the ordinance of baptism, as instituted by Christ, constitutes such an expression that I rejoice in it. The theory is apt to prevail with many that the Christian church would prove herself more humane, and would more effectually accomplish her mission, were she to yield somewhat to the world's practices. But the suggestion will not bear investigation for a solitary moment. To win the world the Christian church must command its reverence. She must stand out distinct from it as light is distinct from darkness, holiness from sin. When God would make Abraham and his seed a medium of blessing to the nations He called them out, separated them to His peculiar service. When the chosen people themselves were declining, and needed in their midst a power which should save them, God *called out* the tribe of Levi to bear the ark of the covenant. The power of Christ among the publicans and sinners lay in His separateness. Had He been one like themselves—impure and selfish—His approach to them would have been of no avail; it was because he was immeasurably above them He was able to do them good. And the bright spots upon the pages of the church's history occur just where she has despised compromise and displayed the height of her noble calling. The line of demarcation between Christianity and worldliness is broad and sharply defined; "If any man be in Christ He is a new creature;" and the Christian church is faithful only as she sets the distinction forth. This being so, I say, I adhere more firmly than ever to the position taken by the Baptist denomination, because the ordinance of baptism, as instituted by Christ, proclaims the distinction. The ordinance is a deliberate and demonstrative profession of discipleship. The person going down into the water thereby in a solemn and impressive manner avows a complete change of heart and of life. No form of aspersion possesses such significance. If either of the ordinances, more than the other, should be denominated *the sacrament*, it should be that which held the position of eminence in the early church. Then baptism was regarded as "the oath," the pledge, in which as the soldiers enlisting in the Roman army swore a great oath of allegiance to the Roman emperor, so newly-made disciples swore and bound themselves by a great oath and pledge to follow

their divine Master wherever He led them. We are not, therefore, as a denomination, be it understood, mere slavish followers of the letter which killeth; we seek to maintain what none deny to be a great truth, we aim to body forth as Christ charged his witnesses to do the fact that there is the widest possible distinction between the church and the world. The church is "a chosen generation, a royal priesthood." Brethren, need one urge the need of consistency? Of what avail the demonstrative avowal of separation from the world if the separation is not a reality? What pitiable spectacles may sometimes be beheld in church courts and church meetings, and what wretched elements evidence themselves in the discharge of professedly Christian work! Let us honour our noble profession. Luther tells us of a godly woman who, when beset by the tempter, would answer, "Baptizata sum" "I have been baptised," and no reply could be more significant. In the early church the white robes in which young converts came from the baptismal waters were preserved, and if a church member relapsed, his robe was brought as a witness against him. Let us hold fast our profession of faith without wavering, for he is faithful that promised.

This concluded the meetings of the Union.

Time Spent with God.

By Rev. H. Harcus, Burray.

THAT the ancient saints spent time with God, is a fact known to every reader of the Bible. They are presented to us as in company with God. For instance, "Enoch walked with God," "Abraham was called the Friend of God." And that Moses enjoyed extensive communion with God, and desired to see more of God than in his mortal state he could bear, are facts known to those who read the sacred record.—Exod. xxxiii. 12-23.

The reader knows that the ground on which the ancient saints enjoyed the honour and happiness of spending time with God, was faith in the "promised seed." Jesus tells us, "Abraham rejoiced to see my day, and he saw it and was glad." But now that redemption's work is finished, Jesus invites us to Himself -a position which must be reached —to spend time with God—"for no man cometh to the Father, but by Jesus" (John xiv. 6). But as God is invisible, to spend time with Him, faith must supply the place of sight. If all that the Spirit of inspiration has revealed, and indeed is admitted, were really believed, the way to spend time with God would be seen standing open. It is a fact that God is as near to us as the air we breathe. "In Him we live, and move, and have our being" (Acts xvii. 28). If this is believed, together with faith in Jesus as your own Saviour, you see not only how near God is to you, but you may see yourself accepted by Him, for "He hath made us accepted in the beloved" (Eph. i. 6).

And now, dear reader, if you are the loyal and loving subject of the Government of Jesus, He invites you to the happiness of spending time with Him and with God as your Father. Read carefully John xiv. 21-24. And if you are a Church member, He expects you to love spending time with Him, for you have come to dwell with Him in His own earthly "palace," "builded together for an habitation of God through

the Spirit" (Eph. ii. 22). To have our dwelling here is a privilege which eclipses all that the world can boast. But we must not forget that it is possible, by profession, to have a place in the Church, and yet spend little or no time with God. To spend time with God is something more than reading the Bible something more than listening to a sermon, something more than the words of a prayer. To spend time with Him, the mind must be fixed on Jesus as our Substitute and Advocate.

> "It is He, the Righteous One is seen,
> When I approach to God."

All known sin must be left behind, whether of omission or commission. The soul must get into the element of the spirit as the spirit of adoption by which it claims, through Christ, relationship to God as Father. Nothing short of this can satisfy a soul who has experienced the second birth. As we spend some time every day in satisfying the demands of mortal life—just so, if the soul is to prosper it must spend some time every day in "fellowship with the Father and the Son." What the productions of nature are to mortal life Jesus is to spiritual life, and whatever the longings of that life may be, Jesus has in Himself everything suited to its nature and fitted to supply its wants. For instance, do we want more love to God? Let the mind dwell on God's love to us, and love will be increased. "We love Him because He first loved us." If you want a stronger faith as regards the security of your salvation, look not to yourself but to Jesus, God's gift to you. In Him your life is secure, "He that hath the Son hath life." Some of the Lord's children spend more time with Him than others do, but whatever time is spent with Him, I believe it will be admitted that it is the most profitable time spent on earth. Some souls have been stung with remorse at the thought how they have spent their time, but we never knew of one who regretted time spent with God. He has not told us how much time we are to spend with Him in the closet, or at the family altar, or in reading and studying His word, or at the prayer meeting. But we have some idea how much time we spend with Him in these exercises.

And, reader, taking it for granted you desire to enjoy nearness to God in these exercises, it will become manifest you attend to them, and wait upon God in them, should you say nothing about it. You know we become, to some extent, assimilated to those with whom we spend our time. On the same principle, if we spend time with God we will acquire a frame of mind growing in harmony with His. And to some extent, at least, we shall feel that the time spent with Him is something like heaven begun. Our duties, privileges, and prospects call us to spend, perhaps, more time with God than we have done in the past.

HE that will believe only what he can fully comprehend, must have a very long head, or a very short creed.—*Colton.*

MEN often confound what the sinner gets after coming to Chrfst, with what he is to bring with him. What is he to obtain after coming? Everything that is good and holy and blessed. What is he to bring with him? Nothing but his sins; and if any man preaches that the sinner is to bring something better, he misleads the wanderer.—*Horatius Bonar.*

The Two Alabaster Boxes of Ointment.

"When Thou, in patient ministry,
Didst pass, a stranger, through Thy land,
Two costly gifts were offered Thee,
And each was from a woman's hand.

"To Thee, who madest all things fair,
Twice fair and precious things they bring:—
Pure sculptured alabaster clear,
Perfumes for earth's anointed King.

"Man's hasty lips would both reprove.—
One for the stain of too much sin,
One for the waste of too much love;
Yet both availed Thy smile to win.

"The saint who listened at Thy feet,
The sinner sinners scorned to touch,
Adoring in Thy presence meet,
Both pardoned, and both loving much.

"Thus evermore to all they teach
Man's highest style is 'much forgiven,'
And that earth's lowest yet may reach
The highest ministries of heaven.

"They teach that gifts of costliest price
From hearts sin beggared, yet may pour;
And that love's costliest sacrifice
Is worth the love, and nothing more."

Intelligence.

DR. CULROSS.

Our readers will learn with anxiety that Dr. Culross has been invited to become the President of Bristol College.

An address has been presented to the Doctor from the students of our Union, expressing their high appreciation of his tutorial work, and their regret should he accept the presidency of Bristol College. The address contains the following passages—"We feel ourselves unable to give adequate expression to the gracious influence and the mental stimulus which we have received from our intercourse with yourself, and the gratitude and affection with which all of us have learned to regard you. During this intercourse, short as it has necessarily been, on account of the pressure of your other engagements, we have realised more fully the solemnity and importance of the work to which we are looking forward. Such of us as have had the privilege of your tuition feel that the withdrawal of your services will be a very great loss. The masterly manner in which you have unfolded the teaching of Scripture, and the united depth and simplicity which have characterised your instructions have made study under your guidance a continual pleasure. In short, your ability as a teacher and your spirit as a man and as a Christian have won our respect, confidence, and love."

An address has been also presented by the members of Adelaide Place Church to their pastor, in which they say:—"In the first place, we wish to express our unabated and increasing attachment to you personally, and of our own high appreciation of the way in which you have fulfilled all the duties of the pastorate amongst us, and our determination to sustain you in all these, as well as to render every assistance in our power in the time to come, if it be the Divine will that you remain with us. Then we would urge the important claims that not only the church of which we are members have upon you, but all the churches in Scotland, as well as the great and great and growing community of which we form part, among whom your occasional services are universally acceptable. You are able to weigh the importance of these claims better than we can, and we mention them only that they may have a proper place in the consideration of the things that will determine your decision. If the call had been to duties and a position of a similar character in this country, we appreciate so highly your special fitness for the responsibilities of such an office, that we

might have felt it very difficult to resist the call, the more so that it might have been compatible with a partial retention of services we so much value, but if you go from us now we shall be poor indeed. Then, the measure of success that has been so graciously vouchsafed to your work since your return to Scotland, appears to us a very substantial reason why that work should not be cut short or abandoned without not merely a preponderating but a quite conclusive consideration."

One of our own friends has in a letter to the *Freeman* voiced what we are sure will be the feelings of all Baptists in Scotland on the subject. Among other things he says:—"We do really hope the Doctor will turn a deaf ear to the invitation from across the 'border.' He is a Scotchman 'bred and born,' and, being such, we wish to retain him within the sacred precincts of Scottish soil. As to his rare abilities none can question, made known, as they have been, through his preachings, writings, teaching, &c. By his zeal, devotedness, and indefatigible exertions in making known the 'unsearchable riches of Christ,' we all thankfully recognise the visible and substantial good he has accomplished, as also the manifest blessing of God that has accompanied his labours during the years he has been in Glasgow. He has thus laid the denomination and all other religious circles under lasting obligations. Thus we are very jealous lest the cry of our southern brethren be heard. I do not mean to pen a panegyric, believing, as I do, that the Doctor is beyond this. There is a something in his ministry, preaching, and individual bearing which wins the love and esteem of all with whom he unites, and which language fails to express. He is '*the* disciple whom the Scotch Baptists love,' and they will be much grieved if forced to part with him. But, beyond this, there seem to be two reasons, unanimously acknowledged, why the Doctor should remain amongst us.—(1.) As a denomination we need him.—I need not refer to our standing in the midst of a people wedded to Presbyterianism. Rather than that we should be deprived of his valuable services, the fact is we need the help of twenty like him.—(2.) We need him as a tutor.—It is well known that there has been, for some time back, a recognition of the fact that our present educational system in Scotland needs to be substantiated by the appointment of a permanent tutorship. From those students whom I know personally, I learn that they were all unanimously cherishing the hope that some day not far distant they would have the inestimable benefit of his teaching abilities. Like Spurgeon their testimony is, 'Of all living teachers we prefer Culross.' All these things put together, no wonder we Scotch Baptists sincerely hope the Doctor will see his way to remain amongst us."

ELGIN.—The Rev. William Tulloch, President of the Baptist Union, has been supplying his old pulpit here during the summer with much acceptance and usefulness. The church is greatly revived and encouraged. Backsliders have been restored, and eighteen additions (including some who were out of the fellowship for many years) have been made to the membership. Mr. Tulloch's ministrations have been highly prized by many persons belonging to other denominations as well, some of whom have been regular hearers at the Baptist chapel since he came. The church has unanimously and earnestly asked him to remain with them, or, failing that, for other six months.

GLASGOW.—N. FREDERICK STREET.—On Sunday, October 15, three services were held in connection with the sixth anniversary of the settlement of the pastor, Rev. A. F. Mills, when the Rev. James Douglas, M.A., of St. Stephen's Parish Church, preached in the morning, the pastor in the afternoon, and the Rev. T. Dobbie, of Landsdowne U.P. Church (the late Dr. Eadie's church), in the evening.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not after than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 46 Gilmore Place, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of November 1882.

SCOTTISH BAPTIST MAGAZINE.

Our Magazine.

RETROSPECT AND FORECAST.

IN issuing the last number of the Magazine for the year we have a twofold duty to perform.

First: We have to tender our very sincere and hearty thanks to all with whom our editorial duties have brought us into contact for their uniform kindness and courtesy. To the contributors for their cordial co-operation and forbearance, to the many friends whose approving words have encouraged us, to the readers who have so considerately overlooked the defects and imperfections of which no one has been more fully aware than ourselves, and last, but by no means least, to the publisher, whose enterprising spirit has done so much to facilitate the conduct of the Magazine and lighten our work, it is but due that we should offer our very grateful acknowledgments. We may be allowed specially to thank the Rev. Dr. Culross for his valuable and beautiful series of papers, "Visions and Voices of God;" and to assure all our friends that we shall endeavour to express our gratitude to them by still more strenuous efforts to make the Magazine worthy of their support.

Secondly: We have to solicit for next year a continuance of the various forms of assistance so freely rendered to us hitherto. Believing that there is a future for the Baptists of Scotland, and that those principles which distinguish us as a denomination need more than ever to be steadfastly held and vigorously asserted, we earnestly ask the continued and increased help of Scottish Baptists for the Magazine, which is specially devoted to these ends. A denominational periodical which serves as a medium for the best thoughts of our best preachers and as a record of the varied labours of our churches in Scotland is surely worthy of our support. Such a periodical the SCOTTISH BAPTIST MAGAZINE aims to be. The arrangements being made for the ensuing year will, as we confidently believe, render the Magazine a more adequate exponent of our principles and more generally acceptable than it has been. The great difficulty of our work has been the limited space at our command. This has often compelled us regretfully to reject many articles that friends have sent us. For this reason the size of the Magazine will be enlarged TO 24 PAGES. We are convinced that this change will, for the reason mentioned, commend itself. Some other changes have been decided upon, which we doubt not will receive the approval of our readers. Other improvements are in contemplation, and will be introduced if deemed practicable and desirable. We must give utterance to the sense of gratitude which we feel on taking a retrospect of our experience in conducting the Magazine during the past two years. The circulation has been not only

sustained, but considerably increased; and if all our friends will put forth a little extra effort, we indulge the pleasing hope of being able to pay our way notwithstanding the increased expenditure consequent upon enlargement. Let them do all they can to augment the number of subscribers. Let every minister recommend the Magazine from the pulpit to his people. Let some one be appointed in every church to have charge of the Magazines. Let a board be suspended in the lobby of every church announcing the Magazine, and the name of the friend of whom it may be obtained. Let those who can afford it, subscribe for two or more copies, and circulate them amongst the poor, or among the members of other denominations. In short, let all reasonable means be used to extend its circulation and we have no fear that the end which we desire to see realised will be attained.

Will some of our friends suffer a word of gentlest and most respectful admonition? We have several times received communications which the character of the Magazine as the organ of a denomination would not allow us to insert. There are various matters of difference amongst ourselves upon which *we* are bound to be neutral and silent. Whilst, therefore, we desire to allow the greatest possible freedom, it must be remembered that the very nature of the Magazine restricts the range of subjects to which its columns are open. Again, we are constantly receiving letters enclosing original hymns, poems, sonnets, &c. We trust still to be favoured with our friends' poetical contributions, but wish them clearly to understand that we cannot always insert them, and that we can afford neither the time nor the money necessary to acknowledge or return them.

We again thank our many helpers for the service which they have rendered to our Magazine, believing that it has been service to the cause of Christ, wish them a "*Merry Christmas*," and trust through their efforts to greet a much larger circle with a

"*HAPPY NEW YEAR.*"

Visions and Voices of God.

By the Rev. J. Culross, D.D.

VII.—ELIJAH IN HOREB.

AFTER the terrible events that took place on mount Carmel, and Jezebel's threats of vengeance, the spirit of Elijah gave way, and he "went for his life." "Should such a man as I flee?" was the answer of Nehemiah when a hired emissary tried to put him in fear and to hinder his work: but in the case of Elijah nothing was to be gained by staying, any more than by awaiting the spring of a tiger, and flight became a duty. It must not be interpreted to mean cowardice, or wavering faith in the Godhood of Jehovah, or Jonah-like evasion of service and testimony. But the terrible excitement of Carmel was past; the re-action had set in, as when the morning after victory, a general surveys a battle-field strewn with stiffened corpses that turn ghastly faces

to the sky; and the prophet sank into a mood of exhaustion and prostration. Going for his life, he made his way southward through Beersheba and over the dreary desert-sweeps to Horeb the mount of God. It was on Horeb that Moses had seen the burning bush; and Sinai where God had descended in fire and spoken to Israel—giving the Law which Israel now rejected—was but a part of the same mountain range. On reaching Horeb, Elijah lodged all night in "the cave," some well-known if not sacred place, perhaps the same "cleft of the rock" where Moses had stood, shaded from the insufferable glory by the hand of the Lord, who passed by and proclaimed that awful "Name" which tells His inmost being.

The prophet looks back on Carmel—Jehovah had vindicated His supremacy by fire; the people, with their faces on the ground, had owned Him as God; at the prophet's bidding four hundred and fifty priests of Baal were seized and slaughtered, and that ancient river, the river Kishon, was reddened with their blood. In this slaughter has he not exceeded his commission? Has he not been betrayed by fierce and self-willed vehemence into a deed of wrong? Is it, after all, a victory for God? Has it not rather made Him appear but a rival of blood-stained Moloch? No wonder if such questions pressed themselves on the prophet's thought. Fearful must have been the tension on nerve and brain and heart at the time: it is now over; he is an outlawed man, a fugitive, with the queen's wild oath by her gods pursuing him; and he knows of none but himself that has not bowed the knee to Baal. The very shout of the multitudes on Carmel, "*The Lord, He is the God,*" now sounds hollow and unreal; it was only extorted by terror: and it seems after all to the desponding prophet as if the Carmel slaughter counted for nothing, and as if the great cause were lost in Israel. No wonder that the heart which had beat with such fierce pulsations of zeal should now plunge into dejection as deep as his enthusiasm had been high. It is in this mood of dejection, as a man who has failed, that he comes to Horeb and offers back his life to God.

God speaks to the prophet that night in the cave. "What doest thou here, Elijah?" His deep heart-sadness is felt in the answer he makes: "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword: and I, even I only, am left; and they seek my life to take it away."

The reply is a command to go forth and stand on the mount before the Lord. He goes forth accordingly, The solitude is awful. In the quietest paths of our own land we hear some sounds of life—the hum of bee, the song of bird, the rustle of leaves, the gurgle of brook, the lowing of cattle, the noise of wheels, or some other of the "thousand voices" which tell that we are in a living world; but away among the mountains of Horeb there is silence like death. It is in the midst of this silence that Elijah stands.

Perhaps, too, it is night. It was in the night apparently that God spoke to him, and it is natural to think that he would rise and go forth at once. I picture him gigantic and powerful in frame, lithe as a panther, his black locks flowing over his shoulders, with far-piercing eye, standing solitary among the crags and peaks of Horeb, beneath the solemn stars,

with a pale and ghostly glisten here and there on the rocks around. God is about to speak to him in nature-symbols, revealing truth which he has not as yet apprehended, and the man waits.

The revelation is made in this way. As he stands in rapt expectancy, the awful silence is broken by a great and strong wind, that rushes with the sweep and force of a tornado, rending the rocks and breaking in pieces the granite cliffs. It was terrible: but the Lord was not in the wind. After the wind came earthquake. It was as if the terrors of the lawgiving were renewed, when in this very region the earth shook and Sinai itself was moved at the presence of God, the God of Israel. The crash would resound and reverberate among the mountains like the approach of foot-steps "thunder-shod:" but God was not in the earthquake. After the earthquake, in swift succession came a fire, illumining the sky, lighting up the mountain darknesses: but God was not in the fire. Thus the prophet saw in nature-pictures what his own ministry had been—a ministry of violence and terror, yet void of the highest power.

When the wind, the earthquake and the fire had passed, there was stillness—as when a mother enters a room full of noise, and lifts her finger and says *Hush*, and all is quiet in a moment. Then there fell on the prophet's ear a still small voice—"a sound of soft stillness" which he knew at once to be the voice of God; so he wrapt his face in his mantle, like unsandalled Moses at the burning bush, and waited to hear what the Lord would speak. The Lord *did* speak. What He said is not what we should have expected. He does not explain the nature-parable which has just been acted; *that* was left to sink down and abide in the prophet's mind. Nor does He rebuke the prophet for his flight. But He bids him now proceed to the wilderness of Damascus; commissions him to anoint two kings, one over Syria and one over Israel, as well as a successor to himself in prophetic office; warns him that fresh slaughter and woes are yet to come—"him that escapeth the sword of Hazael shall Jehu slay, and him that escapeth from the sword of Jehu shall Elisha slay;" and if the great cause seems now all but lost, let him know this, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

Wonderful indeed is voice. You make certain movements of the tongue as you send your breath out through the lips; the air undulates; and the waves bear the meanings or feelings of your soul to the soul of another. Just as soul communes with soul through the eye, so through the ear the same communion goes on, only in more perfect measure. As some one has put it, Man's soul is audible, not visible.

Now it was by voice that God revealed himself to Elijah. He was "in" a Voice. What the Voice said it is not necessary here to discuss. Wind, earthquake and fire are not God's highest witnesses; they appeal at most to the imagination; they create fear; they tell us *something*, but leave our greatest and most perplexing questions unanswered; and they cannot change men's hearts. The God of tornado, earthquake and fire is terrible. In these last days God has made Himself known in another way; He has "spoken" to us in his Son—whose name is the Word made flesh.

In this dealing with Elijah we have a parable of the order of God's

procedure in dealing with man. Sinai with its dread portents and fiery law—when even Moses said, "I exceedingly fear and quake"—precedes Bethlehem and the ministry of grace. So too in the individual soul. Tempest and terror come sweeping down—but God is not there. It is in the still small Voice of mercy that He is known—the still small Voice whose whisper tells how He has loved the world; and, believing, the sinner's heart is melted, and he yields to the wondrous grace.

A Workman that needeth not to be Ashamed.

By W. M.

A FEW months ago the writer accompanied three friends on a fifteen-days tour in the Western Hebrides. We spent our first Lord's day in B——, a neat little village nestling at the foot of a hill, and at the head of a loch: one of the stations of our Baptist Home Missionary Society. Although not of much account as a village, yet, with the region beyond, it is of sufficient importance to obtain the attentions of several of our Highland steamers, which make it a port of call in their outgoing and incoming weekly trips. The Baptist Chapel, where the church meets every Lord's day, is situated a good half mile from the village, and was placed there, when erected for the convenience of friends living beyond; all of whom have now removed into distant lands, or gone over to the majority. Alighting from our conveyance (a country cart), on Saturday afternoon, we were glad to accompany the present missionary to the chapel, whither he was preceding to arrange for a baptism on the following day, and it is specially to this circumstance I would direct the attention of your readers. At the foot of the hill opposite the chapel runs a wimpling burn. Borrowing a spade, as we descended, we reached the burn where the missionary stripped off his coat, turned up his shirt sleeves, took off his shoes and stockings, tucked up his nether garments, and for a full hour and a half, I saw him working like a navvy, clearing, widening, and with large stones, and sods cut from the sides of the lower part of the burn, constructing a dam, which, when finished we stood watching for a little, observing the waters rising in this newly made baptistry. I said, "You are indeed a workman that needeth not to be ashamed." Sabbath came, and with it the worshippers to the Baptist Chapel. After an impressive sermon in Gaelic, and the supper conducted in English for the benefit of the Lowland strangers, we descended the hill, and witnessed Believers' Baptism in its primitive simplicity, conducted with a solemnity and decorum that could not fail to leave an impression upon all who were present. The brother who can thus take spade in hand, work as a navvy, counting it an honour to do so, and minister acceptably in holy things, is surely a "workman that needeth not to be ashamed." He is only a specimen of what, as a rule, our Highland missionaries have been.

A CHRISTIAN preaches a sermon every time he goes to church.—*J. S. Backus.*

A MAN may be an eternal failure, although his footseps glitter with gold and his words sparkle with knowledge. That man is the most successful in the divine kingdom who sets in motion the greatest amount of spiritual power for the glory of God, whatever may be the opinions or rewards of fallen mortals.—*John Reid.*

The Church's Ideal: Is it Attainable?

By Veritas.

IF we read the Epistles of Paul with some discrimination, especially those to the churches of Corinth and Rome, we cannot fail to form a pretty accurate estimate of the character of these churches, and to be impressed with the great variety of individual life found within their pale. This variety of individual life existed more or less in all the churches, as it exists in our churches still. The extent to which it existed in some of these churches of the first age is reflected in the epistles addressed to them. Christians differed from each other in temper, disposition, and character; in their opinions and beliefs; in the looseness or stringency with which they applied their principles to their conduct. There were those among them who were weak and others who were strong; some apprending their freedom in Christ wished to exercise it, while others whose consciences were still in the swaddling-bands of infancy were extremely scrupulous. In view of this almost endless diversity the question may well arise, "Is it possible to form a Christian Church out of such a material? How can a church so composed maintain its unity and strength?" It would be comparatively easy to apply a certain arbitrary standard of belief or attainment, and determine that only those who reached this standard should pass within the church. But then it would become to a certain extent *our* church rather than the church of Christ. We do not solve the problem by evading its terms. We must face the question as it presents itself on the pages of the New Testament, where we find an almost endless variety of sentiment and opinion embraced within the limits of a church. The church's unity maintained, and yet abundant scope given for the play and the growth of individual life. How are these two things to be combined? What is the character of that Christian unity that will embrace all this variety of individual life? Such is the question that presents itself in every generation to Christians who are free to entertain it, and which clamours for solution among ourselves. It is a question which Paul practically solved for himself and for the churches of the day; and what is more to the purpose, he has laid down the principles on which alone its solution is possible for us. Let us try to apprehend what these principles are in their simplicity.

According to the apostle the *name of Christ* is the bond of union for disciples. That is the name they wear as believers, and it is the name into which they were baptised. Here is the bond that binds them together in one Christian community. It is the very reason of their existence as a church. Take away that name, and although there would remain many subjects on which they might agree, yet they would fall asunder, they would disperse into units and be lost in the society around them. That which distinguishes the church from all other associations of men and women is the name of Christ, and that faith in Him which the taking of that name upon oneself implies.

Perhaps it would be more accurate to change the figure to and represent Christ, not as an external bond that binds individual believers into our community, but rather as the central attractive force in the midst of them that draws them about itself. You plunge a magnet into a heap of steel filings and draw it out covered with masses and clusters of these particles that cling to the suspended magnet. That will better represent the power that holds a Christian Church together. It is not an external bond imposed from without; it is an attractive force that operates from within. This doubtless is the power by which Christ rules the spiritual world "in all places of His dominion." We have an illustration of it in the heavens above us The sun is the centre of a vast system of planets that swing through their

extensive orbits in regular procession year by year. What is the mysterious power that holds them in their places, and governs all their movements? What power is it that enables the central sun to control its most distant planet so that it shall not wander off to its destruction? It is the power of attraction—nothing less, nothing more. And it is a mighty force of whose vast energy we have little conception. It is said with reference to our earth that if the attractive force which the sun exerts upon it were to be represented by visible lines or cords stretched between them, binding the two together, those lines would be so numerous as to cover the whole surface of the earth as thickly as blades of grass. So mighty is the invisible power that rules our world. Such is the power which the love of God exerts upon the souls of men. For the spiritual world is ruled by *attractive* forces just as truly as the natural. God is the centre of that world. Celestial spirits own His power and celebrate His love; but it is given to the sons of men to show forth the glory of that power that translates them out of darkness into the kingdom of His dear Son.

Whether therefore we speak of it as an attractive force that operates from within, or as an external bond applied without, it is equally the name of Christ that holds believers together in the unity of a church. No doubt there is approximate agreement in doctrine—in what believers hold as "the common salvation." Our religion not only inspires generous sentiments, it also creates profound convictions. It enlightens and fortifies the mind while it enlarges the heart. Christian manhood must have its backbone of purpose and conviction as well as its throbbing heart of love. That is admitted when believers come together, they bring their opinions and convictions with them. They do not sacrifice them; that would be to sacrifice their manhood. But what we maintain is that these do not *rule* in the Christian Church. There is no standard of opinion and belief when you may frame and apply to those who are or desire to be within the church. There is no trace of such a thing in the New Testament, or of anything like it having been applied by the Apostles. Besides, such a standard altogether disregards the heart—life of a believer—that humble trust and fervent love that may exist when the mind is uninformed or the creed awray. No theological instrument ever invented is fine enough to indicate the intensity of Christian love, or even to give satisfactory evidence of its existence. And yet you cannot disregard this element in your estimate of Christian discipleship. Not only so, but with the New Testament before us, we maintain that it is the element that *rules* in the Christian Church. Within the limits of discipleship there is no doctrinal variation that will bring down the anathema of an apostle on any man; but the apostle of the Gentiles says, "If any man love not the Lord Jesus let *him* be anathema!" Does not this show us that love is essential to discipleship? It is the one thing which Christians must have, and in which they must abound. And so it is the one thing that rules in a Christian Church. The want of it un-disciples a man, and should un-church him however correct his creed. The only unity possible for men and women with Christian hearts and various capacities of mind is the unity of Christian love.

This being understood, we find a congenial atmosphere for the growth of *individual* life. Under these conditions there is room for that variety which is characteristic of the churches of the epistles. Such variety could not exist in presence of any merely doctrinal test; but it does exist, and was dealt with by the apostles of Christ as if its existence were a matter of course? Churches are meant to be, not grave-yards, but gardens where things are planted *to grow*. We do not wish our gardens to have precisely the same kind of flowers all round, with precisely the same kind of bloom; that would be intolerable. We wish variety and not uniformity; and nature supplies us with that. What is called Dutch-gardening is rather out of vogue now-a-days among horticulturalists, though some grounds are still to be found laid out in this fashion—where the trees and hedges and borders are all trimmed after a

pattern, round or square or oval; nothing is left to grow after its own shape, but everything is trimmed and pruned into uniformity with its surroundings. It would not be difficult to find some churches treated after this fashion. Are there not churches around us where doctrinal differences or shades of difference are sought to be eliminated; where the free and reverent handling of the Word of God is discouraged if not denounced: where any new method of Christian work no sooner puts forth its energies than it is lopped off as an innovation? It is to be feared that the history of our own denomination in Scotland makes rather a melancholy figure in this respect. Our churches have given themselves to ecclesiastical Dutch-gardening rather freely. Every tree planted must grow after a prescribed pattern; the merest peccadillos of doctrine and practice have been insisted on as if they were essentials of the faith; members have been persecuted by their brethren because they dared to differ from them; until in many cases the vitality of the church has been extinguished, and it has died from mere rigidity. And better that such churches should die than that they should mis-represent the name of Christ in the world. How often in the past have our churches thrown away their heritage of freedom in Christ, and allowed themselves to be shackled by those limitations which tradition has imposed upon the hearts and thoughts of men! There has been far too much hankering after uniformity of belief and practice to allow the free play of individual life, and the exercise of that mutual forbearance and large-hearted toleration which are of the very essence of our religion.

We profess to base our church life upon the precepts of Christ and the practice of His apostles alone; and we profess to believe that Christ himself is in the midst of us. Is this profession true? How far does it coincide with our practice? Is Christ indeed in the midst of us? Do we give Him room in our church life for the exercise of that gentleness and patient goodness which is so characteristic of His spirit—for the exercise of that charity which "thinketh no evil and is not easily provoked?" Does not our practice too often rather belie our profession in this respect? Does it not betray a want of faith in Christ's active presence and government in the midst of His people, as He walks among the golden candlesticks and holds in His right hand the seven stars? Certainly the church has too long lost sight of that inspiring truth. It has acted as if Christ had left His church to the management of men, and as if membership therein were to be determined "after the measure of a man." And hence there have been differences, disputes, and secessions, because men did not see eye to eye; there have been recriminations and persecutions—a state of things from which the gentle spirit of Christ has fled to find a more congenial atmosphere in some proscribed assembly of His followers outside the churches pale. What have we to do with such a state of things? If we have a message to our age and to our country, is it not to testify to the continued presence of Christ in the midst of His people, not as a theory but as a fact; and to give practical manifestation of it in churches that are held together by that name into which disciples are baptised? Doubtless it requires faith to put that truth into practical operation and to apply it fearlessly; and still more does it require charity, faith in the presence and government of Christ, and charity towards those who differ from us in everything but love to Him. That faith we ought to have if we are true to our Saviour and to our principles; and as to charity, it is possible to err by defect, scarcely by excess. No man ever died from an excess of charity. Neither will a church. Those very virtues that are most characteristic of Christ's spirit—patience, forbearance, gentleness, long-suffering—can only exist and be in exercise where there are those towards whom we must be patient and kind: and it is better that these virtues should be in exercise than that we should see our own opinions prevail. Uniformity we shall never see in the Christian Church, neither in this world nor the next; but unity we shall—unity amid endless variety and diversity of individual

capacity and attainment! Why not exhibit that unity in our churches here on earth where such a rare opportunity exists for its exhibition. We would bring ourselves by many degrees nearer heaven thereby, and the church would be pervaded by a healthier and more genial atmosphere. We may well be ambitious to deserve the Psalmist's commendation, for nothing better has been written, though the words were formed so long ago: "Behold how good and how pleasant it is for brethren to dwell together in unity! As the dew of Hermon that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore!"

Our Churches and Temperance.

WE extract the following from a paper, read at the Liverpool Baptist Union Meetings, by Rev. F. B. Meyer, B.A. of Leicester, and which has been published by the Baptist Total Abstinence association. The *Freeman* says, this paper should be in the hands of every Baptist in the country, and we fully sympathise with the idea.

"We can never be thankful enough for the work of the noble pioneers of the temperance movement, without their patient and arduous work, our present successes would have been impossible."

The heralds of gospel temperance lay great stress on that meaning of the word salvation, which is sometimes overlooked. To them it concerns the present equally with the future. They believe and teach that it is as much the Saviour's work to save men, here and now, from the love and power of indwelling sin, as to deliver them from the penalties of sin in the future world. They love to dwell with becoming words on the power of the living Saviour, "able to save to the uttermost."

In many cases a little loop of blue ribbon is worn in the coat lappel, as an outward and visible sign of gospel total abstinence.

The blue ribbon shields from temptation the newly pledged, helps to manifest a strong public sentiment, and rallies all total abstainers to brotherhood and co-operation. Its use has therefore commended itself to men like Mr. Spurgeon, Mr. Samuel Morley, Lord Mount Temple, and others.

It is this grafting of temperance work upon the study of the gospel, which has made the result of this movement so remarkably permanent. Many, very many, of those who were notorious drunkards, and never darkened the threshold of a place of worship, are now regular attendants at church or chapel, and not a few have become decided Christians and workers. In one place of worship, shortly after the mission, between eighty and ninety men gathered on two Sunday evenings at the close of the usual service, intimating that they had taken the first step of total abstinence, and that they wished to take the second step of entire surrender to Christ.

There are signs that heaven is moving, is moving to deliver the captives of the drink, and shall not the children of God be quick to put themselves into accord with its beneficient designs.

No church, in my opinion, has done its utmost to protect the reclaimed ones, so long as *alcohol, their direst foe, stands* on the *communion table.* We say that church fellowship is a safeguard, and it is; but so far from being a safeguard, it becomes a positive temptation, if on the first approach to *the table of the Lord* it offers to the new communicant that, the sight and taste of which will inevitably arouse within him an insatiable appetite. There are men who dare not join our churches, who forego all the help which church membership would bring, because they dare not touch, or taste, or handle alcohol. We may not speak of them contemptuously, God forbid, they are undoubtedly weak, but that is surely the more reason, why we, that are strong, should do nothing to hinder, and everything to help.

The Errand-Woman.

(FROM THE GERMAN).

Translated by the Rev. John Urquhart, Kirkcaldy.

CONCLUSION.

WHEN she stepped up to the postmaster at the little window, he immediately seized the letter which lay ready before him in one of the pigeon-holes. She took the money in her hand and said confidentially: "Mrs. Catherine Schmidtmaier will not, to be sure, redeem the letter"—

"The letter too is certainly not for a Mrs. Catherine Schmidtmaier," the postmaster said, interrupting her, "it is for a Mrs. Catherine Feuerstake."

"Feuerstake!" stammered the errand woman, "that must surely be myself."

"If that's your name," said the postmaster, who was amused at the old woman's surprise.

"Well, that is certainly my name" said Mrs. Feuerstake eagerly as she counted out the money.

"I thought you were called only the errandwoman of Mohringen," said the clerk jestingly while he lifted the money.

"No, no, I am Mrs. Catherine Feuerstake," she once more eagerly protested, and stared at the address, but only for a moment; she then hastened away and made for the counsellor's lady's. It was very hard for her to deal first of all with the story of the cloak, so curious was she about the letter which had cost her so much money. But that matter had first of all to be disposed of.

"Ingratitude is the world's reward, dear lady counsellor," she began at once jokingly. "One has to put up with a good deal in this world. I believe we shall have to bethink ourselves if we are to get rid of our white cloak."

"That's a matter of course," the counsellor's lady cordially replied. "To take it back would indeed yield me less pleasure than to give it away: we must therefore consider how we may get rid of the cloth."

"I see, lady counsellor, we are both already prepared for this difficulty. One must not be put out of the way by what is simply a little stupidity. Besides it is not so bad as you might think in regard to the refusal of the gift. I have only to tell the name of the unknown friend, and the matter is settled —that I have not asked your permission to do."

The counsellor's lady nodded her assent.

"Now, you must not take it amiss" she continued eagerly, "if I ask you to read this letter to the stupid Feuerstake.

The counsellor's lady was already aware of the errandwoman's weak side, and courteously took the letter. "Really from America?" she asked as she read the address. Mrs. Feuerstake now explained to her how the whole matter stood, and the counsellor's lady quite agreed with her that she was justified in laying out the money for the postage.

"Dear Feuerstake," she began after she had opened and looked into the letter, "the letter is not from your friend but from a lawyer."

"Eh, there is nothing wrong, I hope?" cried Mrs. Feuerstake.

"Yes, your friend is dead" continued the counsellor's lady sympathizingly, "he has left all his property to you."

"That would be sad indeed! that would almost break one's heart!" cried Mrs. Feuerstake quite shocked.

"It is very handsome indeed of him what he has here written down," the counsellor's lady began, after she had again read to herself for some time— "My property on which the evident blessing of the Lord rests, I bequeath to

my aunt Feuerstake, for her loan has laid the foundation of my good fortune. I hand it over to her, however, on this account too that I know that she will spend it in my native place for the honour of the Lord and the extension of his kingdom."

The tears ran down Mrs. Feuerstake's cheeks, "O how glad I am that he remained brave, that there in that wild land he was not led astray and that he has not forsaken his Lord. Now all is well! Now my care about America is ended. I know that he is risen indeed, and if I wish to think on him then that great, big water is no longer between us. There is no greater joy than when a person whom one has loved from the heart, has died a blessed death!"

"Shall I read the letter over to you fully?" asked the good lady, "you have still to hear the lawyer's report."

"Ah, no, Mrs. Counsellor," said Mrs. Feuerstake stopping her, "just tell me the news —my Herr Pastor may bother himself if he pleases with the rest."

"You will be glad, however, that you can now do something for Rose?" remarked the counsellor's lady.

"Eh, that's a matter of course," said Mrs. Feuerstake. "I must also get rid of the girl with the money; she keeps me in perpetual fear. Yes I must do it if only the money will go so far."

"Feuerstake, there are 6000 thalers!" said the counsellor's lady.

"Dear me! wherever has he gathered together so much money?" the aunt stammered.

"Through fortunate wood-speculations," read the counsellors lady. "It is for you now to consider fairly," she added, "how you may spend the 6000 thalers for the Lord's glory."

"Six thousand thalers, six little Herr Pastors!" said Mrs. Feuerstake very quickly and decidedly. "You see how well it suits! The dear God will evidently have it so! And as we have said Rose must be considered as well and be brought up a little more genteelly than with her old aunt."

"Then, to be sure, the money will have been well laid out if you educate the six boys with it."

"All the six! yes, really, with God's help, all the six!" the aunt repeated joyfully; "Just and Fritz will not be forgotten. I hope they will not be so shy to-day when I bring the papers, and even though the old folkes should be so, I shall have the six boys on my side." She still talked on for a long time with a moved heart about her relative, about the surprise there would be in the parsonage, about her relative's kindness, and then came to Mrs. Schmidtmaier, and her astonishment, and that Trinchen with her bags of money had not been so far wrong. At last she rose to go, and then the counsellor's lady asked, "but what about the cloak?"

"Yes, to be sure, the cloak! I had almost forgotten it. But let me tell you, Mrs. Councillor, that is to-day a mere bagatelle. I shall take it with me. My pastor's lady will put it on, and there will be an end of the matter."

"And we shall thank ourselves if it is taken" returned the old lady jestingly.

"Mrs. Counsellor," Mrs. Feuerstake now began, pathetically, "you have now to thank yourself. But only wait till winter comes; then comes my opportunity. If Rose is away from me I shall then be anxious and uneasy as to how I shall dispose of my stock, and you will not surely refuse it if I bring you then a fine present for your larder? Then will I thank myself and say: one loving gift deserves another."

"No, Feuerstake, you must send me nothing!" protested the counsellor's lady.

"I quite believe you would rather pay for the present," said Mrs. Feuerstake laughing. "You have money enough in your purse: but it must remain there. Old Feuerstake will for once send the counsellor's lady a large, handsome gift. Now, farewell!"

She went her way. She could not altogether gain the mastery over her excitement, and she was well pleased when the dear parsonage folks again met her. They were indeed curious, too, to learn who the unknown friend was, and how the romantic story was to end. Several of the black heads came running towards the aunt. "Catherine tell me first! what is the lady's name?" one asked and then another, "you have surely brought back the cloak with you?"

"The lady is called Mrs. Counsellor Bindemann, and I have got the cloak in my basket, and the matter is arranged," said Mrs. Feuerstake briefly; "to-day we have something very different to talk about." With these word she greeted the parents too. "But now, you dear lambs," she said with some emotion as she began her speech, "you have always laughed at me, when I said you should be my heirs:—the little house, the big pear-tree, and the beautiful cock with the gold feathers—these things were all well enough, but now old Catherine has herself become an heir, and she can now give of her abundance."

"Become an heir?" asked the minister's lady, and the black heads opened their mouths.

"I have become heir to 6000 thalers, and here are the papers about it," she said, turning to the Herr Pastor. "Now look you to it how you will employ the money. I have no need of it. I have more than I want, and I must not touch a farthing of it, I have resolved on that."

The good Herr Pastor could scarcely understand the talkative Catharine; but she made her meaning plainer, imparted to him her beautiful schemes, which she had more fully thought out on the way, and although there was at first an attempt to turn her from her purpose Mrs. Feuerstake remained firm. She had long ago resolved that the seven children should be her heirs, and now she would see that it was done. Rose, however, that poor, forsaken child, seeing that the Lord Himself had sent her to her home, should now share the inheritance as an eighth child, and be brought up in the parsonage, too, and a little more genteelly than with her.

But, to explain thoroughly these beautiful schemes, she had no time to-day. She had to be home as soon as possible to see after poor Rose, and she had also to be off early the next morning again to the town. She had done to-day what she had never been guilty of all her life before: she had come away with the most of her orders unfulfilled.

Nevertheless that very evening the news went like wildfire through Breitenbach, and through Mohringen too, that aunt Feuerstake had inherited from her relative in America an enormous sum of money. Trinchen Schmidtmaier had heard it on her way home from the field. She ran at once to her mother, who was standing at the far end of the court at the washing tub, and was scolding her husband because he had left the wheat on the field till it was so dry, that now in bringing it home the grain was scattered about by peckfuls. Trinchen had chosen a bad moment for telling about the lucky inheritance, and quite as unfortunate was she in the choice of her words. "Who could have imagined it, mother! Aunt Feuerstake has been left 6000 bags of money by our friend in America, and it has all come in that letter yesterday!" "Stupid stuff! what idle talk is this! hold your tongue!" said Mrs. Schmidtmaier, flying into a passion. "But mother, it is quite true," protested Trinchen, "and if we had paid the postage yesterday then we would have certainly got the money in exchange."

The news fell like a crushing weight on Mrs. Schmidtmaier's soul. If Mrs. Feuerstake had really received a legacy from their friend, she could never feel happy all her life again. At that very moment their neighbour, the justice, came into the court with his long pipe. Mrs. Schmidtmaier and Trinchen went up to him, and Schmidtmaier left his cart-load of wheat standing, for it was evident that their neighbour had something wonderful to tell them.

"What do you say now to Aunt Fenerstake?" he said almost as soon as he entered, and a little mischievous joy shewed itself in the smile that played about his lips.

"Has she really got the legacy" asked Mrs. Schmidtmaier.

"I have it from her own lips," her neighbour assured her.

Just then Minna came running into the court. She was quite out of breath. "You know it already? Aunt Feuerstake has become immensely rich. The people say that she can now wear silk gowns with long trains, and have feathers and a veil on her hat. She will do nothing, too, but walk about the village to take the air, and whenever she wishes to go to the town she will drive there with Biederitz's dapple-grey horse.

Their neighbour, the justice, laughed heartily. Trinchen and Minna, however, took the matter more seriously. They already saw a rival in old Feuerstake with her Matildas and feathered hats. Mrs. Schmidtmaier, however, murmured wrathfully: "Some inquiry will have to be made about this legacy. We are more nearly related to our friend than Mrs. Feuerstake, and it would be an injustice to pass over the nearest relatives."

The justice explained the matter fully to her with great pleasure, and then bade them good-night.

At quite an early hour the next morning the kind-hearted justice's lady had poor little Rose conveyed to Breitenbach. Rose had been so happy in the prospect of this change of abode that she had not been able in the past night to sleep for joy, and had kept gazing at the moon and counting the stars.

Aunt Feuerstake might have been well able to have driven to Breitenbach from this day onward. But no, she went on foot by the side of the wagon, her basket on her back and her stick in her hand. She liked better to walk, and she resolved with the Lord's help to keep up this custom for a long time yet. When she had reached the hill which stood between the two parishes, she let the wagon go slowly forward and remained behind for a few minutes. Just then the sun flashed up behind the green trees and its fiery beams fell upon the world which lay so still beneath. "O Lord God, if thou willest that I should often again stand here," she said with folded hands, "grant only that each sunrise may make my soul brighter, and my heart warmer, and my mind more quiet and peaceful. I shall willingly indeed continue my employment, but I desire never to forget in the midst of my business that with each step I draw nearer heaven. Ah! yes,—and would that all men might reflect that with each step and with each breath they draw they come nearer to the end! and would that they felt they had their fortune and their peace and their blessedness in their own heart! Would that all men might join to sing:—

> 'Jesus my boast, my light, my joy,
> The treasure nought can e'er destroy,
> No words, no song that I can frame
> Speak half the sweetness of Thy name;
> They only all its power shall prove
> Whose hearts have learnt Thy faith and love.'"

As the Christian advances on his way, a sweet and solemn sense of the unity of life grows upon his spirit. "We are complete in him." Much of our life, if viewed in itself only, would appear purposeless and broken, yet Christ has said, "Gather up these fragments that nothing be lost." We learn to look at life as a whole thing, not to be discouraged by this or that adverse circumstance, remembering how much there is and will be in that life which is "like frost and snow, kindly to the root, though hurtful to the flower;" fatal to the bloom and fragrance, the lovely and enjoyable part of our nature, but friendly to its true, imperishable life.—*Patience of Hope.*

A Review of the Year.

From the "Pastor's Note Book."

LET us review the past year in the "light of God's countenance," and consider our conduct and experience.

How has it been with us in respect to God's presence and spirit? The great want of the Christian life is to realise the presence of God. This is quite a different thing from acknowledgment of God's presence—it is to feel it. Prayer is not necessarily this; prayer is often the reverse of this. There is such a thing as fellowship with God in prayer and in the word, which we should strive to attain. I should be supremely happy if I thought that I had been successful during the past year in leading any of you to make a serious, earnest effort in this direction. Do you not catch yourself praying without feeling God, without feeling after Him and finding God? You have often risen from your knees after a sincere prayer, but you have not laid hold on God's strength. There has not been the shining of His face on you! He has been afar off, "though He be not far from every one of us." The ministry of reconciliation is a blessing to people, when it is blessed by the Holy Spirit to awaken a sense of God's presence in Christ—when it leads you to say, 'I, too, will strive to know what is the meaning of Jacob wrestling with the angel, why his name was changed into Israel, and why all true believers are called God's Israel from that day? Then I, too, may have power with God and prevail! Like Moses, 'I may draw nigh this great sight, and hear Jehovah speaking to me in Christ, and live!"

Let me again ask you whether you have sought to "abide in Christ" as your Lord and Head, and to appropriate Him in every sense? It is a great blessing to be well grounded in the truth as it is in Jesus—to have clear views of doctrinal Christianity. Surely if we read the Bible with the guidance of the Holy Spirit, we shall have no vague, changeable, system of faith. Especially we shall be led to take our stand on the justification of our persons before God, through the atonement offered by the Lord Jesus. I have sought to make this grand fact prominent. Have I succeeded in calling you experimentally to this foundation of the life of God in the soul of man? because our many meetings, hymns, and sermons have all been failures unless you have been brought to take your life-stand here in Christ's dying love. When I think how few of you have come forward to join us at the Lord's table, I am dejected; but I know that this is not an infallible test. In many ways we must walk by faith, not by sight. We must not suppose that people have received no good unless we can count them on our fingers. Yet the knowledge that I had led any of you to commit your way to the Lord through Christ would be an unspeakable consolation to me. This is our reward. This is God's token for good.

What review of a single year of human life is perfect or possible, which does not include many trials of various kinds? Every "heart knoweth its own bitterness," and all of us, in one way or other, have been called to pass through the baptism of fire. As these words are spoken, we all have in review what we cannot describe, or confess, or complain of except to God. But it is our duty to inquire of one another, what we are making of these trials, what they are making of us. The ailing health, the loss, the unspeakable vexation, the unexhausted cup of bitterness, the indescribable fear and forboding, the "rooted sorrow," which God only can pluck from us—what are these things doing with us? We may be "more than conquerors through him that loved us," over every form of sorrow, fear, and vexation, but are we? Do we strive in Christ to rise; not stoically to get above human feelings, not to subordinate all things to God's will. Do you know the secret? Shall I shew you the mystery? It is this. In all your sorrows see nothing to lament but your distance and separation from God. And when that distance is

annihilated, and you have found that sorrow turned into joy, you will be conqueror in all other things.

What can be more sad than to see people pining under the pressure of little sorrows—little by comparison only, when one great affliction hangs over them which they do not appear to feel at all. Think of *that!* The only real sorrow is separation from God. Mourn over that, till you are comforted by the lifting of His countenance on you. Then you will be blessed, "though a host of troubles should encamp against you!"

Here, too, in reviewing all our operations during the past years, I find it good to set before you the true theory of all Christian usefulness. The great need is to understand that we are serving our Lord; but to serve Him aright, we must seek to make men see and feel something we see and feel. We must be that which we want them to be. "From the abundance of the heart the mouth speaketh." What do you really want to teach that child in the school? In that district you are urging this man and that woman to what? The only adequate answer is John's in his first epistle: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." We want to bring them up to the possession of a secret which we consciously possess; and that living secret is the being able to say from the heart, "O my soul, thou hast said unto the Lord, Thou art my Lord;" and the result is, we are eager that the child, that the poor animal man, who has only animal desires, should taste this blessedness. From this well of blessedness springs the secret of Christian usefulness. "We cannot but speak the things that we know." Thus God has bound up our usefulness with our holiness. Possess God as your God in Christ, and you will distribute the "unsearchable riches."

A review of the year without *thanksgiving* would be miserable oblivion of God. Days and nights of peace, or days and nights of chastisement, call for praise from him whose heart God has touched with His spirit. From what may we have been preserved by chastisement! He who loves us as no earthly parent can love us, inflicts no stroke but to avert a heavier. See infinite love at work in all your afflictions, and you will soon be brought to your right mind. But, oh, what providence, what arrests on the way to ruinous selfishness, what merciful provisions for daily wants, have we not all to record? "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Intelligence.

DR. CULROSS.—Our readers will deeply regret that Dr. Culross has felt it his duty to decline the appointment to the permanent tutorship in our Educational Institution. Dr. Culross has also refused the invitation to Bristol College.

GALASHIELS.—A social meeting of those interested in the home-mission work of the church was held on Tuesday, the 7th inst. The Rev. D. R. Key, M.A., minister of the church, presided. The chairman gave an address in which he spoke of the great need of mission work, and the way in which it ought to be done, contending that it would never be accomplished by the brief descent of some flying evangelist, but by work similar to that in which the church was engaged. After his remarks, Mr. Thomas Story, in the name of the friends present, presented Mr. William Stevenson, student, who had, during the vacation, been assisting the minister and doing work in the church's mission district, with a purse of money, as a token of the esteem in which he was held by those who have been associated with him. During the evening, good testimony was borne to the ability and devotion of Mr. Stevenson, and remarks made as to the value and

proved usefulness of an educational institution which is able to send forth such young men to the various churches. On Thursday evening, at the close of the usual week-night meeting, Mr. Stevenson was presented with a beautiful inkstand, the presentation being got up quite spontaneously by the poor people who attend the mission-hall services.

GLASGOW UNIVERSITY.—After a competitive examination of seventeen candidates, the "Lorimer" Bursary, value £25 per annum, and open to all Students in Arts of the third year, has been awarded to Mr. J. T. Forbes, one of the students of the Union, and son of the Rev. F. Forbes, Alloa.

GLASGOW. — CANNING STREET, BRIDGETON.—INDUCTION SERVICES.—Very successful and encouraging meetings in connection with the settlement of Rev. John M. Munro, late of Fraserburgh, as pastor of this promising church, have been held. On Sunday, November 12th, special sermons were preached in the morning by Rev. A. Grant, in the afternoon by the new pastor, Rev. J. M. Munro, and in the evening by Rev. Dr. Culross. On Friday, November 17th, a public soiree was held. The pastor presided on the occasion, and had with him on the platform Revs. P. J. Rollo, James Paterson, Jervis Coats, M.A., A. Grant, and A. F. Mills, Messrs. M'Callum, Whitelaw, and Brash. After intimating apologies from Revs. Dr. Culross, and W. H. Elliott, the chairman addressed the meeting, and was followed by Revs. Messrs. Rollo, Paterson, Coats, and Mills, and Mr. D. Whitelaw, the treasurer of the church, the latter concluding a very practical address by presenting Mr. Munro with a Pulpit Bible and Hymn Book from the ladies of the church. A choir, under the leadership of Mr M'Millan, contributed a pleasing variety to the meeting by the tasteful rendering of several anthems, and other sacred pieces. This church which since its formation a few years ago, has had the warm interest of the sister churches in Glasgow, is to be congratulated on the hopeful circumstances in which it has now entered on a new phrase of its usefulness, a usefulness, which it is to be hoped, will be largely extended among the teeming population in the midst of which it is placed.

STIRLING.—SOCIAL MEETING.—The annual social meeting in connection with the Church and congregation here, was held on Monday evening 20th ult., in the Hall of the Church at 6.30 o'clock. Rev. G. Yuille in the chair. The Hall had been tastefully arranged for the occasion with all the attractive accompaniments of a tea-service, and at half-past six the sitting accommodation was pretty well occupied. After tea, the chairman in a few remarks referred to the grounds they had both for gratitude and hope as a congregation, whether they reviewed the past, or anticipated the future. He then introduced the Rev. James Paterson, Glasgow, who delivered a thoughtful address on the advantages of frequenting the House of God, and the need for Christians to have their inward and outward life in unison with each other. A few remarks were offered in the course of the evening by Provost Yellowlees, who received a hearty welcome, also by Bailie Lawson, Mr. M'Kinlay, and Mr. H. Drummond, who made an earnest appeal in favour of a more legible and practical form of Christianity, than what usually passes under the name. The principal feature of the meeting, however, was the interval of an hour which was occupied by the Lady Members of the Zenana Working-party in connection with the Church. A number of Articles which they had prepared during the summer were disposed of among the friends present, and yielded £15 for the benefit of the mission. Some choice hymns were very effectively rendered by a small choir under the leadership of Mr. W. Archibald, assisted by Miss Swan at the harmonium. The usual vote of thanks brought a very pleasant and profitable meeting to a close.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not after than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 46 Gilmore Place, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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